where. So long as parents can fit their sons for college, under its shadow, they will be far less anxious than they ought to be, to found and support schools of a high order, in their

and support schools of a high order, in their own towns or counties. For these and other reasons, they have lately given up their preparatory department in Jacksonville College, and I have no doubt they judged wisely. Whatever diversity of opinion may exist among its friends, just at present, as to the expediency of the change, a little reflection will, it is presumed, convince them that it is far better to have a number of good academies, in locations where they are wanted, than to be obliged to send their sons to be fitted in Jacksonville, or in immediate connection with any other college.

in immediate connection with any other college.

The rapid multiplication of colleges in the western States, within the last few years, he elicited a good deal of discussion among the friends of education, both there and here; and

friends of education, both there and here; and the question is by no means settled between them, whether it has a favorable or an unfa-vorable bearing upon the interests of sound learning, in that vast and interesting portion of the country. On one side it is maintained that the chartering and organization of these public institutions, are sure indications of the estimation in which liberal studies are held by

estimation in which liberal studies are held by our brethren at the west. "Here," say they, "we present you with proof positive, that the demand for thoroughly educated men keeps pace with the rapid increase of population,—for our people are quite too shrewd and culculating, to throw away their money upon any class of institutions which they do not highly value, or to multiply thom faster than they are wanted."

On the other hand, it is contended, with

On the other hand, it is contended, with equal confidence, that there is a sort of college mania at the west, which calls for new charters in locations interfering with the meagre patronage of existing institutions, or in sparsely settled regions, where respectable public seminaries cannot be maintained for many years to come. Some even go so far as to question, whether upon the whole, colleges do question, whether upon the whole colleges do that one can succeed very well in all the professions, without a public education, and that but few of the most prosperous men in business, have ever troubled themselves at all with the classica.

Now I take it the truth lies somewhere be

tween these two extremes; but exactly where it may be difficult to determine. I do not think

the multiplication of colleges in the new States.

any more proves that they are all wanted, than that the public good requires all the turnpikes, rail roads and canals for which acts of incor-

poration are annually obtained; or than that all the lands which are staked out into streets

ment enough to see that the building up of a

ment enough to see that the building up of a flourishing literary institution, in any place, has a direct tendency to raise the value of property, and in many other ways to promote its prosperity—so that we can no more certainly infer from the zeal and perseverance of lobby members, in sueing for charters, that they are actuated by a desire to promote classical education, than from the efforts which the same

men might make, to get up a great book estab-lishment, that they are passionately fond of reading.

In order to form a right judgment, we must

look at the colleges simply as literary institu-tions, and inquire how they are actually re-garded and patronized, as such. Is there,

then, such a prevailing taste and desire for liberal attainments in literature and science in the new States, as the number of public semi-naries would seem to indicate? I am sorry to

naries would seem to indicate? I am sorry to say that my observation and inquiries have confirmed the impression which I had before, that there is not. There is a prejudice among the western people against educated men, which is any thing but propitious to the prosperity of their colleges. They want infusion, not book learning—self-educated men, in the broadest sense of the terms, and the fewer advantages, there for self-culture, which any one may have enjoyed, the better. What is demanded and admired, is a sort of spontaneous steam power, which will carry the unlettered favorite along twenty miles in sixty minutes, while your "college learnt" drone scarcely makes ten miles. Now how can it be expected that in the face of such a public sentiment, young men will be inclined to spend four years in classical studies? Besides, there is so much to do, and so much excitement—there are so

in classical studies? Besides, there is so much to do, and so much excitement—there are so many new lands to be bought and sold, and so many boundless fields of enterprise open, to every young man of the smallest pretensions, that hard and patient study must be pretty much out of the question. As well, almost, might you expect the merchant, who has thrown himself into the swift current of the Mississippi, and wishes to reach New Orleans in the shortest possible time, to shoot out into one of the bayous, and betake himself for a month to the study of hook keeping, as that the ardent and talented young men of the west,

month to the study of book keeping, as that the arient and talented young men of the west, will in any considerable neutrons, incusives themselves for years within the walls of a college. The country is too new—the energies and whe of your sunst young fellows bear too high a premium. They cannot stop to demonstrate couse sections, while there are so many other and richer sections to be mastered. Let those who have nothing else to do, calculate eclipses and write commentaries upon the heather classics.

This I take to be the a priori view of the case. No one who reflects on the circum-

stances of our western brethren, can expect to find their numerous colleges througed with students in the higher classical departments. The time has not yet come.

No. 51 Vol. XXIV.

Literary.

LEWIS ON NATURAL RELIGION. ATURAL RELIGIOF THE RUMAINS OF A PRINCIPUE REVELATION. A discourse pronunced at Burlington, before the Literary Societies of the University of Persons, Aug. 6th, 1939. By Taylor Lewis, and tensor of Greek and Latin in the University N. Y. Published at the request of the Societies.

tished at the request of the Societies.

There are certainly but few productions of the kind, from which so much profitable gratification may be derived, as from this recent publication. Performances of an occasional character are usually confined to a local circulation, and ordinarily, we do not know that the public are much the losers in consequence, it is a circumstance to be regretted, however, when subjects of an interest so far from local, are so ably handled as in the present instance. Indicate the losers in consequence, and we have therefore felt the more at liberty, we may almost say, the more called upon, to and we have therefore felt the more at liberty, so may almost say, the more called upon, to graph a place in your columns, in order to long it to the notice of a portion of the relifeats public, at least;—adding, at the same, that it is entitled to the attention of any san, however he may stand affected towards beligion, who professes ever to think seriously gon erroiss subjects. We shall extend the directs a little, knowing that they will be new a your readlers—the pumphlet not being on all bere, as we regret to find,—and besides, per will do the work of recommendation better show even do it for them.

nie here, as we regret to find,—nie besides, hey will do the work of recommendation better dan we can do it for them.

The following paragraph presents a fuller niew of the subject indicated in the title.

"Natural Religion, whether regarded as a gries of conclusions in respect to the Deity and our relations to him, derived by induction from the contemplation of the natural world,—as a collection of primary truths gathered from all the religions which have prevailed smong mankind,—or as a succession of assacing developements of human nature which some have dignified with the name of inspirations—or as a compound of all these various herios,—whether in short it has been the faddram of the mere admirer of classical eliquity—or the favorite religion of the skepical naturalist, or the cherished philosophy of the metaphysical rationalist—has invariably teer regarded as containing this element, viz: trecognition of the power of the human unition of the power of the human recognition of the power of the human un-sistanding, unaided by primitive or written welation, to arrive at a true and sufficient sowledge of God, and of our moral and spir-pal relations to him. It has ever been view-als the product of human reason, and the sious friends of the Bible conceding the sindness of the definition, have arrayed themthese against its claims, as being at war at those of Revelation. The correctness of a concession we would wish to investigate, deving that it contains a false view of the we will endeavor to present the sub er such an aspect as we trust will re me the fear of assigning to the religion of ture (if the term is to be retained) that im-man to which a close consideration of facts ands, and which at the same time will tend strengthen rather than invalidate the parastrengthen rather than invalidate the parament claims of the written revelation." p. 4.
We have next an excellent classification of
mers, who, upon the assumption of this defiment of Narwari Refigion, have respectively
ascated and opposed its claims:—as, among
aformer, the early delists of Lord Herbert's
deel, and among the latter, more particumy such later writers as Warburton and
help Law. We extract a part of this.

"The deist of the Herbert's chool gradually
allows into the attents or materialist, deny-

mt down into the attribet or materialist, deny gall religion both natural and revealed. The sigous spirit of the Reformation also declined sigous spirit of the Reformation also declined, aleft the Church, in many parts with a model sheme of Christianity, exhibiting in resignation of the practical principles little, if any, superior phase of the infidels of the preceding central though professedly based upon articles alconcessions which had been the product of the lighter religious temperature of the Refeation." This state of things give rise to a superior state of the religious temperature of the Refeation." mation." I has state of thrings gave rise to a class of controversialists contending against mal religion and the philosophy of the ansatz. "The gospel was reduced to a system claim, and its great design was represented by, not the recovery of a lost race, but a matriamph over the lower morality of parism." It religious upon these alone, are d, by reaction, an increase of the evil they dy, and the multin white efforts of such writers as "Architon will be a such writers as "Architon will be a such writer as "Architon will be a such will be a such writer as "Architon will be a such writer as "Architon will be a such will be a such writer as "Architon will be a such writer as "Architon will be a such writer as "Architon will be a such will be a such writer as "Architon will be a such will be a such writer as "Architon will be a such wi on and its sublime morality, unmeaning exmoons in relation to the merits of our Lord
ses Christ, and an undefined use of the
magrace and redemption, exhibit anything
its heart warmed by a belief of that article
reich Paul and Luther gloried, and which
se places Christinnity far beyond any point
imparison with the most exalted systems
(Pagan philosophy." We presume it is
belly necessary to suggest, how near to us
its be found the present representations of
itsert of helief in Christianity.

The discourse then proceeds to develope, in
son to the other religious writers, what it
inders their erroneous view of Natural Reinders their erroneous view of Natural Re-

be, plan embraces over and thouses are open and thouses are parties, or path the parties, or path the parties, or path the path the back propagated the path the back propagated the path the back path the path the back path the p

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mers their erroneous view of Assistantes, and consequent opposition to its claims, afrequent sublimity of moral sentiment in la. Circro and other heathen philosophers tamed, and the value of their writings, and per world, is vindicated. The author spran world, is vindicated. The author reads—"And yet these admissions, instead (amishing evidence for the exaltation of mar reason, or of what is styled the religion there, ought to have been used for a district opposite purpose. They should have beld forth as exhibitions of the power of as ancient truths which had been reveal to man previous and subsequent to his fall, the deep impression they had once made to the human soul, and of the tenacity with the had maintained their existance the world, not by the aid, but in spite of an asture; not by the nid, but in spite of the saless and weakness of the human undersing; co-operating with the corruptions of the in darkening and pervotting them." 1, 1, 10.

lining thus indicated the general tendency the view he contends for, the author centers a learned and forcible argument for he maldeness,—drawing his inferences from a hideal records, the suythology and tradiof the Gentile world, the surfection of laguages, of the Greek esquecially, in a raisest wages, and from passages in their supports and poets. The least to be said to manoning is, that it is conclusive against a special part theory, of man's having continuely, and himself from an originally semi-barwas theory, of man's having continuity, ited himself from an originally aemi-barmand unenlightened state. As we should
impar the general force of it by presentduched portions, we shall content curwith adding a few phasages sposs from

the representations of those political historians who have cought to give it a mere political aspect. Although it has become the fashion to praise Lather and the Reformation, yet is that event regarded rather as a link in the chain of natural causes, speeding the onward murch of human nature, than as a supernatural obstacle throws in the way of its degeneracy. Christianity itself (although often complimented) is also regarded as one of these came necessary they long supernatural in its origin. According to this philosophy, Luther, Shakapeare, Napoleon, Trismegistus, and Jeaus Christ, wore all equally inspired, and the gospiel and the French Revolution were alike results of the upward tendency of the divine nature of man. The manner in whigh this great event is cometimes viewed by political writers, can only be regarded as solemn triffing, or as the bigotry of skepticism concealed under a disgusting affectation of candor." p. 43.

"Our security is not found in the spirit of the age, if this undefined principle is not the same with the bumbling spirit of the gospel. It is sot found in the prevalence of free institutions. Instead of yielding security, they need themselves every support which can be drawn from reason and religion. It is forgotten that the intellect is not the highest pact of man, that it derives from the moral nature its power, its life, and its motives of action,—that it fell with it,—that, if it ever truly rises, it

ten that the intellect is not the highest part of man, that it derives from the moral nature its power, its life, and its motives of action,—that it fell with it,—that, if it ever truly rises, it must rise with it, and that when it spurns this state of dependence, the light that is in us becomes a 'darkness visible,' a constant source of unreal and delusive phantomh."

The closing pages are occupied with an instructive exhortation to his youthful audience, conveyed in a manner in the highest degree manly and impressive. We have room only for the conclusion.

"Gladly would we tell you, in the current style of the day, to sim high, to cultivate your noble natures. There is a sense in which the exhortation might be true and salutary. There is also a sense in which it might be liable to the grossest perversion and the most injurious consequences. If we would indeed aim high, we must first descend very low in our own estimation. If we are all by nature on a false elevation, we must get down from this mount of vanity, before we can ascend to that pure region in which reason, enlightened by the spirit of truth, and the most humbling doctrines of religion, are found to be identical. At the foot of the cross alone, can we receive that 'anointing of the Spirit which will teach us all things.'" p. 52.

We have only to add, that we could wish such an Address as this of Prof. Lewis were not as rare as it is excellent,—that in our literary institutions, similar occasions were oftener im-

as rare as it is excellent,—that in our literary institutions, similar occasions were oftener improved in teaching so forcibly by example, the highest, the most truly practical uses of classical and more general scholarship.

UPHAM'S MENTAL DHILOSOPHY.

Elements of Mental Philosophy, in two vols.
Vol. 1. The Intellect. Vol. 2. The
Seksibilities. By Thomas C. Upham,
Professor of Mental and Moral Philosophy
in Bowdoin College. A Philosophical and
Practical Treatise on the Will, by the same

Elements of Mental Philosophy, abridged for the use of Academies, two vols. in one, by the same. Published by William Hyde, Port-

Mr. Editor,—Having recently examined these works of Professor Upham afresh, I have desired to call the attention of ministers of the Gospel as well as students in general, and teachers of our public schools, to them, and urge for them a wide circulation. The demand for a thorough acquaintance with Mental Philosophy is becoming constantly more apparent; and the facilities which these works afford for pursuing the study, either in seminaries or in the study, are such, that I believe a great public service may be rendered by experience. t public service may be rendered by ex-ling a knowledge of them.

tending a knowledge of them.

There have formerly been so many obstacles to the study of Mental Philosophy, that an unreasonable prejudice has existed in many minds to be a supplementation of the property of the studies it into our reasonable prejudice has existed in many minds against the attempts to introduce it into our Seminaries. Many of these obstacles can be removed by the use of these works, as experience has already abundantly proved. In several important Institutions in New England, not only the Abridgment, but also the larger Works, including that on the Will, are now studied with deep and growing interest. And the affect of it is such, as to excite in the minds of the teachers who have introduced them, the most cheering anticipations. There we study that excites a deeper interest, or seems to be productive of more immediate benefit. Many clergymen are also studying the work with deep interest, as a very important help in the varied labors of the pastoral relation. There are several considerations of a practical character which might be urged in favor of the general circulation of these works. (1.) There is a necessity for Mental Philosophy of some sort in all the duties and relations of life. This necessity is almost universally felt; and it is well known, that almost every man has to some extent his notions of philosophy.—(2.) Philosophical opinions have their influence on the views which men cutertain on all important extends in the street of Eduwell known, toat almost every man has to some extent his notions of philosophy.—(2.) Philosophical opinions have their influence on the views which men entertain on all important aubjects. Especially is this true of Education and Religion. It is so in relation to the theoretical and practical part of both of these subjects. It is true in relation to all efforts of a reformatory character, whether applied to individuals or communities. There is, therefore, a necessity of correct views, and such as admit of a practical application.—(3.) These views must be derived to some extent from books, whit of necessity from books which are intelligible, and which unfold a system in accordance, with truth, and with human necessition.—(4.) The works under notice, it is believed, answer well this description. The three volumes embirace the three departments of mind; the Invalidation of the system with the other departments, that one cannot well dispense with the other, insamuch as all three are essential to a view of the whole mind. The subdivisions of the work, and the chasifestion and averagement of the saveral upies, sid in giving distinct views of the warfunds appeals to consciousness, that the windent is in truth studying himself is he advances in the Treaties. Such frequent appeals to consciousness, that the windent is in truth studying himself is he advances in the Treaties. Such frequent appeals to consciousness, that the windent is in truth studying himself is he advances in the Treaties. Such frequent appeals to consciousness, that the windent is in truth studying himself is he advances in the Treaties. Such frequent appeals to consciousness, that the windent is in truth studying himself is he advances in the Treaties. Such frequent appeals to consciousness, that the windent is in truth studying himself are not provided accounts for the interest which many personae experience, in case of the windent is in truth studying himself are not provided accounts for the interest which many personae experience, in case of the FRIDAY, DECHMBER 90, 1839.

the concluding part of the discourse, where the author brings down his sketch to the era of the Rolermation again, and then adverts briefly to the characteristic developments of human acture in our own immediate times, and the duit gerous tendency of our beastful spirit.

The character of the Reformation has auffered much from the general acquiescence in the representations of those political faistorians who have sought to give it a more pointical sequent. Although it has become the fashion to praise Lather and the Reformation, yet is that event regarded rather as a link in the chain of natural causes, speeding the onward murch of human nature, than as a supernatural obstacle thrown in the way of its degeneracy. Christianity itself (although often complimented) is also regarded as one of these came necessary viewelopements of the human mind, without anything supernatural in its origin. According to the photosophy, Euther, Shakapener, Napolson, Trismegistus, and Jesus Christ, were all squalty inspired, and the gospel and the French Revolution were alike results of the upward tendency of the divine nature of man. The manner fu which this great event formed the second of the proposed of the counter of the proposed of the counter of the proposed of the proposed

Travels.

From the New York Observer. GLEANINGS AND REFLECTIONS IN THE GREAT VALLEY .-- NO. IV. By REV. DR. HUMPHREY.

By Rev. Da. HUMPHREV.

Education.—The first care of our Puritan ancestors was, when they landed upon the bleak and inhospitable shores of New England, to provide for the education of their children. To this end, they built school houses and laid the foundations of colleges, while as yet the means of subsistence, with their utmost industry, were exceedingly precarious; and it was a matter of uncertainty, whether they would not be driven back into the see. To those humble school houses and embryo colleges, together with the rude meeting houses, reared by the same pious hands, are we more indebted, than to all other agencies and second causes, for the blessed institutions under which we live, and which are at once the glory of our land and its surest defence.

Are those who have undertaken to lay the foundations of new States, on the hanks of the Ohio, the Mississippi, and the Missouri, and on the shores of the great lakes, equally wise and provident? If they are, then will the traveller see the school house rising with the first dwellings in every new settlement, through which he passes, while at convenient distances, spires and cupolas, humble though they may be, will tell him, that there the God of our fathers is worshipped by their children. It is no part of my design in these gleanings and reflections, to present the statistics of popular education in the western States, or of the higher seminaries which are springing up, or needed, over those wast and fertile regions. This

education in the western States, or of the higher seminaries which are springing up, or needed, over those was and fertile regions. This would require opportunities which I have not enjoyed, and access to sources of information, which if not absolutely beyond my reach, I have not time to avail myself one of those who think that the United States Congress has manifested an unreasonable reluctance to aid the cause of learning in the older States of the Union, by grants from the public domain, it attures me great piensure to recognize us instances and the course of the support of the course of the course

attories me gloot pressure to recognize to herality towards the younger branches of the family. Besides large and exceedingly valuable grants of land for universities, and other public institutions of the same elevated character, in Hinois, Michigan and Wisconsin; and if I remember right, in Ohio, Indiana and Missouri also, the sixteenth section, in every township of thirty-six sections, or in like proportion, is reserved for the benefit of common schools. This, as the sections are numbered, falls very near the centre of the township, and of course must bear more than an average value.

of course must bear more than an average value. But it does not follow, as a matter of course, But it does not follow, as a matter of course, because the General Government has been so liberally mindful of the wants and vital interests of the new States, that all the children are now enjoying the blessings of education in those States, or that the funds will prove adequate to their future wants; or that even if they should, the income will be judiciously appropriated. It is but too easy to squander the largest patrimony, whether public or private; and for obvious reasons, there is more danger in the former case than in the latter. It is a common error, I believe, for the trustees of this public property, to sell it too soon. So smxious are they apt to be, to found universities and colleges, even before they can find a ties and colleges, even before they can find a moderate number of students to occupy them, that they are ready at once to part with their lands, for a fourth part of what they would fetch a few years later, or which is more common, perhaps, they first run themselves in debt, and then, when pay day comes, are obliged to sell at the very lowest price. By these improvident and rainous sacrifices, future generations are defrauded of their educational patricians, and the property of forces of the second of their educational patricians, and the property of forces of the second of their educational patricians, and the property of forces of the second of their educational patricians.

rations are defranded of their educational patrimony, and the poor are forever cut off from the enjoyment of those high advantages, which it was the intention of the government, in giving the lands, to bring within their reach.

As for the common school reservations in the several townships, it requires no grest foresight to predict, that private cupitity will almost everywhere put them in great danger. The earliest settlers will natuarily be anxious to purchase these central locations, while they are yet of comparatively hitte value; and in one way or another, will induce the towns to sell them. This I was told is the very process which is now extensively going on in litinois, and I presume it is so everywhere else. Very few of these choice school sections will remain in the hands of the towns, fifty years hence, and few of these choice school sections will remain in the bands of the towns, fifty years hence, and in too many cases, even the pittances for which they now sell, will be lost. Should it be otherwise, however, and should the respective State Liegislatures at the west, raise large funds for popular education, as has been done in Connecticut, New York and elsewhere, at the cost still it will depend upon the couditions.

in Connecticut, New York and chewhere, at the east, still it will depend upon the conditions on which such moneys are appropriated, whether the mass of the people are to be well educated, or not. Money shone will not do it. Nay, experience proves, that large funds may be so distributed from the public treasury, as rather to depress than raise the standard. At present, there is a very great destitution of common schools, in all the new States. By this I sman, that thousands and tows of thou-

At present, there is a very great testines. By this I mean, that thousands and tens of theusands of children, are at this moment growing up in innorance of the simplest elements of reading and writing. They never see a school house, and they receive little or no instruction at home. But the prospect, in all the wide regions of the west, is brightening. The public mind in Ohio, has recently received a powerful impulse, to which no man has contributed more than Professor Stone, of the Lane Seminary. This impulse, I was happy to find, is liy no means confined to Ohio. It is first extending from State to State; and as our younger sistern have no errors of long standing to correct, or wrong steps to retrace, it would not be very strange, if they were ultimately to surpass us, in the perfection and efficiency of their systems of popular education. Most sin-

Religious.

cerely do I hope they will. But let them re-member, that every change is not an improve-ment; and in treading new ground, let them avail themselves of all the lights of experience they can collect, whether from the old world, or the new. For the Baston Recorder. DID CHRIST SET ASIDE THE SABBATH! DID CHRIST SET ASIDE THE SABBATH?

Not a few speak and act as if he did.
Mbether in their hearts they really think so, I
have to their new reflection and the scrutiny
of God. What may be termed the Sabbath
breaking miracles of our Saviour have already
hear considered. [See Recorder Nov. 22.]
There is storher transaction of his relating to
the Subbath, to which appeal for support is
often made, by violation of the fourth commandment. It is recorded in Matt. 12: 1;
Mark, 22. 23. Lake, 6: 11. Matthew states the
case thus: "At that time Jesus went on the
Sabbath day through the corn; and his disciples were an hangered; and began to pluck the
ears of corn and to eat." This, the Pharisses
saw with displensure. "Behold," and they to
Jesus, "thy disciples do that which is not lawful to do upon the Sabbath day." Jesus defended the conduct of the accused and uphraided their accusers; charging them with conthey can collect, whether from the old world, or the new.

They have already many prosperous academies and other seminaries of the same class in the State of Ohio, said they are getting them up on a liberal scale in Illinois and Michigan. From what I could learn, I fear they are not advancing quite so fast either in Indiana or Missouri. It is needless to say that without grammar schools, and female seminaries of a high order, at convenient distances, that without grammar schools can never be lurnished with competent teachers. In the early settlement of dew States, the most convenient substitute for grammar schools in a preparatory department connected with each of the colleges; and I believe almost every college at the west, has such a department. But I found that some of the most enlightened friends of education, and I believe almost every college at the west, has such a department. But I found that some of the most enlightened friends of education, were between the constitution of relying the same permanent arrangement. They say that the union is attended with some serious practical difficulties, particularly in oversight and government. But the main objection which I heard urged, is, that it prevents the establishment of academies elsewhere. So long as prepare on fit their gone where. ed their accusers; charging them with con-demning the guiltless, and declaring that "the Son of man, [i.e. himself] is Lord, even to the Sabbath day."

Here many seem to suppose that they have full liberty given to riot and ramble, work or play, hunt or fish, roam over their own fields, play, hunt or ush, roum over their own news, go into another's, steal fruit, eat themselves, and bear away no ordinary load to feast their less courageous compeers. It might not be impertinent to ask such persons, whether they ever look to the Lord Jesus for authority in their Schlath day sing. ever look to the Lord Jesus for authority in other matters besides their Sabbath day eins? The inquiry might appropriately be put, did you ever read the sermon on the Mount? Indeed, it might not be amiss to put the question, did you ever carefully read the verses narrating the transaction to which you refer, very much as Adam referred to Eve, and Eve to the sergent, when the Lord called them to to the serpent, when the Lord called them to give account of themselves. But I waive give account of themselves. But I waive such interrogations. Reprove an abuser of God's day, and be

may meet you, (with a self-complacency which can result only from a consciousness of being pure excellence, or from the most hardened insensibility,) saying, away with your reproof! I want none of your Puritanism—none of your blue laws! I have the Lord of the Sabbath on my side. He allows me to do as I please.—You are just one of those Pharisees who complained of Jesus because his disciples plucked plained of Jesus because his disciples plucked the ears of corn; who, on another occhsion, found fault with the Saviour because his disci-ples did not wash their hands before eating bread. Away! I will not hear your catechis-ing. Go, if you are well enough to do it, to meeting; read and pray and sing. As for me, I despise meetings; above all, I hat that de-testable Sabbath School. Last Sabbath I acted according to my own pleasure, and I al-ways intend so to do. Well, friend, since [te judice] you are too good to be made better, since your authority for Sabbath sins is so high so holy, let me examine the deed which deed the Pharisees, but delights the enomies

offended the Phurisees, but delights the enomies of all [even external] righteousness.

1. As to the corn or cornfield. Children in the Subbath School, I suppose, have most of them learned ere this, that the term corn, as used in the Bible, does not mean precisely what we understand by it. In the Bible, it signifies as which Jesus and his disciples passed, was a barley or wheat field. This fact I notice, because to pluck a few ears [heads] of burley or cause to pluck a few ears [heads] of burley or barley or wheat field. This fact I notice, or cause to pluck a few ears (heads) of barley or of wheat, could be done without even stopping; whereas, to break off heavy corn-ears, husks, etc. would seem much more like manual labor, such as was not allowed on the Sabbath.

such as was not allowed on the Sabbath.

2. It is said, (on good authority,) that there were in Judea, paths leading through the fields of grain, designed probably to accommodate people, just as we have them, to save distance. Notice the expression, "went through." They did not turn out of their way to enter the field, but pursued their course, which happened to lead them through a field of grain. They were all, perhaps, hastening with joyful, though wearied steps to the place of public worship.

3. The disciples were in want of food. Jesus, their Master, was poor, not having "where to lay his head." He had no house of his own into which he could invite his needy followers; no store from which to give them supplies for the day, when they started out in the morning nil the lands which are staked out into streets and squares and building lots, are wented for towns and cities. There are other motives, besides the love of learning, which may have had their full share in laying the foundations of some of the western colleges. Men in the new States, as well as the old, have discernment enough to see that the building up of a

the day, when they started out in the morning upon their toils and journies. Both Master and disciples were dependent—perhaps they had no money with which they could buy themselves food. Their zeal for God may Henry shrewdly remarks, "they were hungry, because intent on Sabbath work, they forgot to eat bread, or spent so much time in morning worship that they had no time for their morning meal, but came out fasting because they would not come late." Lightfoot says, "the custom of the nation had, as yet, held them Casting which suffered none, unless be were fasting, which suffered none, unless be were sick, to taste any thing on the Sabbath, before the morning prayers of the synagogue were done." But we need not seek the cause of so common an occurrence. Hunger is a natural appetite. The disciples were in want of food; they had no means to satisfy the demands of

they had no means to satisfy the demands of nature, except in the way resorted to. "It was but a dry breakfast, yet the Pharisees would not let them eat that in quietness." But. 4. The law of the land, [given by God himself] did allow them to pluck and eat as much as they needed. [See Deut. 23: 24, 25.] I add, 5. The circumstances of the case, the thing done, and the defence of his disciples by their Master. efford not the least countenance to the Moster, and the detection is the least countenance to the Sabbath day sins of those who refer to this case, to justify their own conduct. Those who break the fourth commandment and seek for countenance here, resemble the man who em-

countenance here, resemble the man who embraces an iceberg to get heat; or who enters a deep, dark cavera in search of light; or leans upon a cloud for support.

Ye despisers of Goil's holy day, take this account, [recorded fer your instruction] exumine it carefully, and ye shall discover nothing in it adapted to hush the castigating voice of conscience; nothing to blunt her long needles, or dull her knives. To what strange expedients dull her knives. To what strange expedients are ye driven who trample upon Jehovah's law! Into what an abyss are ye planging yourselves! How madly set upon your own

estruction! Render, art thou a Sabbath breaker? Thy staps take hold on hell! "Who scorn the hallowed day, set heaven at nought." Thy sies committed on the Lord's day, serry thes by leaps towards perdition! Behold how near thou hast already come!

4 Studeys the pillers an

Those art seizing hold of those pillurs, and were thy strength equal to thy wish, those wouldest do to that palace what Sampson did to the house of the Philistines. But thy strength is wenkness; enough, however, to empty upon thine own head the vials of the Almighty's venth!

The Sabbath breaker a Christian? Not the veriest infiel is us near heaven's gate as fe.
The Sabbath breaker a patriot? No! he of all men is most intent in carring and procuring Whole No. 1251.

curses for his country! Congress-men whe enset laws on the Sabbath promoting the intercet of this nation? No! they are pushing the whole machinery of this republic towards that yawning gulf, into which were long since plunged Nineveh, Bahylon, Tyre, Sidon, and other cities as well as nations. O, that a voice no less piercing and stirring than that which shall call the dend to life, might wake this Sabbath-breaking nation to a sense of its sins!

Lord, what is man? Thy type of heaven he treads under his fees! The day which thou hast hallowed, he profinges! The time which thou didst set apart for thyself, he sate apart to serve Satan! Be natonished, O ye heavens at this! Tremble, O earth, and be ashamed. Jehovah is jealous for his law. Arrayed In wrath he will come, taking vengennee on those who keep not his Sabbaths holy! Behold, Sabbath breaker, thy appronching doom. That day which is the light of all the week, thou wouldest blot out! Thou lovest starkness! into darkness, dense and unealing thou, must go! But listen! mercy now halls thee! Repert.

A SORE EVIL.

Mr. Editor,-The following is the substance Ar. Linter,—I see tonowing is the substance of a conversation between a Parishioner and the Wife of his Minister. It relates to a matter of no inconsiderable moment, especially to the aggrieved party; and if this communication will tend in any degree, to do away, the evil, I hope you will give it a tongue in your paper, and oblige An OLD CORRESPONDENT.

P. Well, madain,—how are you getting on, in your new habitation?

W. Poorly enough, I assure you. We are overrun with company. They come in upon us like a flood, and I know not either how to bear the burden or to throw it off. To tell you the plain truth, I am discouraged.

P. What sort of company do you have, that are so troublesome—nous of our people. I hope.

P. What sort of company do you have, that are so troublesome—none of our people, I hope.

W. O, no! We are always glad to see our own folks. They would be the last people is the world to make us any trouble.

P. What company then?

W. O, these agents, these agents! And not only they, but travelling and visiting ministers, Parthians, as it were, and Medes and Elamites, Cretes and Arabians, and strangers from all quarters, some to get their dinners, some their suppers, some to stop over night, and some to put up for an indefinite period. Why, would you believe it—there came an agent the other day, while we were absent, and fairly broke into the house, and built up a fire and seated himself at the writing table, where we found him on our arrival, scribling on our best letter paper to his heart's content.

P. Your husband's salary will not warrant your entertaining strangers, at this rate.

W. We know it and seed our visitors at

P. Your husband's salary will not warrant your entertaining strangers, at this rate.

W. We know it, and so do our visitors, at least many of them. They know our salary is small and that we must be very economical, or we shall not bring the year about with the skin of our teeth; but they do not seem to care for that. I do not mean to be uncharitable, but I cannot put a better construction upon it. The other day, just as we had set down to our dinner of cold crust and potatoes (which is our fare by necessity, when we are so fortunate as to catch a meal by ourselves) in came four them. The think of the content of th as we possibly could, and invited them to take dinner with us, of course. And they accepted the invitation, of course, and I had to muster my one roserved pie and six erackers; but what were they among so many? Our visitors looked rather blank, to be sure; but I suppose it was not on my second. ed rather blank, to be sure; but 1 suppose it was not on my account, but because they were obliged to make the most of a scanty dinner. One of these men had come to stay with us a week or two, while he presented his object to the adjoining parishes. Another had called to get his dinner, and make arrangements for a course of lectures. The third to get his dinner and supper and stop over night, and the fourth to get his dinner, and go on his way.

P. But is there no remedy for this? Can you not politely give them to understand that it is very inconvenient for you to accommodate them?

W. They cannot help knowing that it is we cannot afford the expense; but still they keep coming. I have given broad hinds, but to no purpose. They seem to think that we not only keep lavern, but entertain strangers

P. Well, I see no other way to relieve yourwords, that they must get entertainment some

where else.

W. But how can we do this? We should get published in the papers as niggardly and inhospitable, and unworthy the name of Chris-tian. Our names would be bruited from Dan tian. Our names would be bruited from Dan to Beershebn. I must confess I know of no remedy, unless some friends will make a noise about it in the papers. The evil, sometimes, looks to me great enough to get up a society

about.

P. Well, madam, the only way to get grievances redressed, is to publish them. And if the editors will publish my communication, I will undertake to do my part towards the re-

For the Reston Recorder. A FEW FACTS TO BE REMEMBERED.

1. The heathen will perish eternally without the Gospel.

9. In connection with missionary labors, the

3. In connection with missionary labors, the PRESS is an indispensible and economical instrumentality for its diffusion.

3. Because it is an economical agency, it is not therefore an inefficient or costless one.

4. To expect a rapid and general diffusion of the Gospel without giving the missionary laborer the means for its propagation, is as unreasonable as to require "bricks without straw."

5. There is scarce any other limit than the

5. There is scarce any other limit than the want of means to the useful dissemination of

want of means to the useful dissemination of printed truth.

6. The amount of good ulrendy accomplished, with the divine blessing, in awakening inquiry, dispelling error, and directing many souls to Christ, is but an earnest of a greater blessing on the liberal and prayerful dissemination of Gospel truth. The Rev. Mr. Sutton, of the mission at Orissa, in a late letter, says, "We have recently had some cheering instances of usefulness from our Tracts, in which it is calculated that one hurdred persons have been won from idolatry. We have haptized several who had never seen a missionary, and were converted by a blessing on our Tracts and Scriptures. printed truth.

and Scriptures.

7. A donor who contributes \$100, may be

7. A denor who contributes \$100, may be assured that he will specify cause to be printed and put in circulation not far from 100,000 pages of evangelical truth, in the language of any antion he desires to bless, where a mission press is established; and in the same proportion for larger or smaller sums. Can the amount be more usefully employed?

8. The American Tract Society can send abroad only the amount it receives from be-

ent individuals. Having no perm

be in vain?

9. This Society must depend almost entirel This Society audition of the friends of the the voluntary action of the friends of the mion prose, for completing the sum of \$40, proposed to be remitted to foreign lands on the voluntary action of the sum of \$40,000 proposed to be remitted to foreign lands, to sustain the 55 presses at mission stations, and an equivalent to not far from 20 others in continental Europe. The press is almost the only agent the Society employs to make known its wants, and it is now pleading with yes. Will you respond to the call? It is importunate, for it pleads for its som if on heathen shores, and for the means of light and life to the souls of millions to whom it now waits, under your eye, and in sight of your silver and gold, to be sent. O, send it on the swift wings of mercy, to tell the heathen of a Gospel salvation, ere they drop into the pit?

10. The wants of this Society are immediate and preasing. Only \$5,004,53 of the \$40,000 have yet been received, and the Trenaury is short of meeting existing obligations, \$15,288,97.

have yet been received, and the Trenaury is short of meeting existing obligations, \$15,368,97.

Are you a "steward of God?" How much of Ass property have you in possession? Does this statement constitute a Draft for a part of that which belongs to Him whose is this work?

To what amount?—Will you kener, or protest the Draft?

Intelligence.

SANDWICH ISLANDS. A MEETING HOUSE IN PROGRESS.

Extract of a letter from Rev. C. Forbes, a Min

was are making an effort just now, to erect a stone meeting house, (without galleries,) large enough to accommodate the congregation. It is to be 120 feet by 54. The one we worship in, is of grass, and contains perhaps, two thirds of my congregation, a large number having to be outside. The people are very ebserful in erecting the new one. We have no teams to aid us. Let me tell you how every thing is done.

no teams to sat us. Let like the years thing is done.

In the first place all our limeatone is coral, obtained from the reefs in the sea, by diving down, sometimes in 2 and from that to 4 fathem of water, and detaching a mass by means of a hammer, or crow-har, or stone, as they can provide beforehand. By this time they must arise once or twice for fresh air. They then descend again and fasten a rope around the detached mass, and draw it up into the canoe. Thus they collected about 20 cubit fathoms of Thus they collected about 20 cubit fathoms coral, which makes good lime when burned coral, which makes good lime when burned. (I shall send you specimens of the different species of coral.) Then we have no teams to draw wood to burn the lime; but every man goes to the mountains from 2 to 5 miles distant, and gets his stick of wood as he can, for only a few of them have axes. The stick he carries on his shoulders to the lime kiln, where it is used. In this way full 20 cords of wood must be collected to burn the lime. When burned we have no cart to carry it to the building—but every man and woman who feels dising—but every man and woman who feels dis posed, (all this house is built by voluntary movement; no chief orders any of his subjects to go against his will,) takes a calabash and and carries it on the shoulder to th e of building. In the same manner all our and water is carried about one-fourth of le. Then the men divide themselves into anies. One company carries stone o ay—another company on Tuesday, &c. week. The stones are all carried o their shoulders about one-fourth, and some of them one-fifth of a mile. If the stone be heavy, two men take a pole, and with a rope swing the stone between them. Some of the stones require 20 men; others a less number, accord-ing to the size. In this way all the stone is

Then the timbers for braces, plates, beam roin the mountains, from 6 to 10 mile stick from the mountains, from 6 to 10 miles distant. In this way, they attach a rope to one end of a large stick, and 20, 30, or 50 men, as the case may be, and according to the size of the stick, take hold of the rope. One company will get down one stick by night unless it he very large, drawing it all the way by their hands. In this way all our timber must be obtained, for we have no teams, and if we had they could not work for want of roads; the rouls being only common foot-paths. Then they all subscribe, some a hog, some 2 hogs, some a few tapas, or whatever they can prothey all subscribe, some a long, and come as few tapas, or whatever they can produce, to pay off the masons and carpenters, buy glass and nails, &c. In this way we have ying mass and mails, e.c. in this way we hope to get a goad meeting house, without galleries and without pews. They must furnish seats for themselves, or sit on the ground; as we cannot affiord to buy attiff for seats, nor even for a board floor. I fear there would not be so many splendid churches built in the United States, they had to do it by the same process.

A SCENE IN SOUTHERN INDIA. From a letter of Rev. George Walton, English Missionary, dated Sept. 1938.

The Hindus annually celebrate a festival called the Dhurmarajah Festival, in honor of the guddess Darobathee, who, to prove her in-nocence of a crime laid to her charge, had to pass through the fire, and came uninju pass through the fire, and came uninjured from it. Several engage themselves to pass through the fire, and this they perform very expeditiously. When the ceremony was last about to take place, a respectable and intelligent native, who has read many of our books and possesses a considerable knowledge of divine things, took upon himself, in the presence of the assembled multitude, to speak and to endeavor, as far as the force of argument would go, to persuade his fellow-countrymen to desist from this cruel ceremony. As soon as his in-tention, was known, those who were personal-ly interested became enraged, and threatened that if he did not go away, they would make him feel the weight of their anger; he did not appear to be intimidated, but dauntlessly told him feel the weight of their anger; he did not appear to he intimidated, but dauntlessly told them to bring out the image of the goddess on whose account, and to obtain whose favor and special protection, they were about to pass through the fire, "Which, for my part," said he, "I consider to be not only a very feelish and unnecessary performance, but cruelty is also combined with it. Let the goddess be put into the fire first; and if she is not hurnt, I promise readily to go into the fire with you." Instead of accessing to this fair proposal, they began to cry out, "Punish him, let him be punished for his daring presumption. He has been taught by the Padra and his people to speak against our gods, and the worship we pay to them. He is become a Christian." The confusion and disturbance which took place increased to such a degree, that it was increased to such a degree, that it was some distressing scene would occur; but foured some distressing scene would occur; but the man who had occasioned this uproar was

the man who had occasioned this uproar was obliged to make his escape.

The above mentioned affair happened on a Sunday. It has produced no small stir among the people, and has excited a good deal of angry feeling in the minds of those who are interested, and who derive a good deal of emolument, honor, and praise from the observance of this cruel ceremony of passing through the fire. Many consultations were held, as to the heat method of putting a stop to the progress of the Gospel, which, in their estimation, appeared to be an alarming and growing svil, and one that if not put down soon, would apressit to such a degree, that sothing would be able to withstand or arrest the influence of Christianity among the people. This, I think, at present may well be compared to the little cloud which the servant of Elijah saw, rising out of the senlike a man's hand, the forerunner of the de-

orth, as the waters cover the sea.

Wicked dttempt to Destroy the Mission.

A few weeks after the above affair took place most wirked plot was laid by some of the encies of the mission, which, if it had proved so A new weeks after the above affair took place, a most wirked plot was laid by some of the enemies of the mission, which, if it had proved successful, would have produced serious and fatal consequences, not only to myself, but to my people. The design was to excite the inhabitants to rise up in a mass against us. Some wicked men came one night and removed the god Veniagen from its pedestal in the temple; brought and placed it in front of our Mission Tamul School in Sheva Petta; took off the idol's head, threw it aside, covered it with filth and went away. Early the next morning, when those who had to pass that way, saw the horrible condition in which their god was placed, they went and informed the rest. In a very short time, almost the whole of the people residing in Sheva Petta were assembled on the spot, filled with indignation and rage against the perpetrators of this most strockus and wicked set. Many cried out, That no one else but the Padre and his people could have dared to commit such a wicked deed. Others said, "What is the use of our living any longer in the world, if Christians are permitted to ill treat our gods in this most shameful manner."

When the minds of the people were in an inflamed state, the Lord graciously, and in a very remarkable manner, rescued us from the imminent danger to which we were exposed. He raised up a few of the most respectable and influential men among them, to speak on our behalf, and to prove to the people that what was brought against us was a false accusation; that what a set of wicked men said with an intent to do misohief, should not be relied upon, and that it would be well for them to consider before they rushed heellessly on to destruction. With these words, in imitation of the refore they rushed headlessly on to destruct ion. With these words, in imitation of the orudent town clerk of Ephesus, they succeeded a dispersing the confused and irritated assem-ly. "Many are the afflictions of the state

BURMAH.

bly. "Many are the afflictions of the right come, but the Lord delivereth him out of ther all."

Terrible Earthquake at Amerapoora and Ava The Madras Courier of May 8th says: " We have been favored with the following graphic have been favored with the following graphic account of the effects at Amerapoora of the earthquake that was so severely felt there on the saorning of the 23d ult., and which appears to have been of a most awful nature, involving considerable loss of life:—'We have been visited by a terrible earthquake here. About 2 on the morning of the 23d, we were awoke by the house rocking to and fro in the most frig ful manner. We had two terrific shocks, w the house recently. We had two terrific shocks, with ful manner. We had two terrific shocks, with several others throughout the night, and the whole of the next day. In the morning, we found every pagoda had been partly thrown down, not one standing whole. Every brick house in the place was more or less dilapidated, some three or four heing left standing more or less damaged, and the others all down, the content of the con or less damaged, and the others all down, burying many people in their ruins. In one large brick house, II persons were buried, 7 killed, 2 much hurt, and 2 unhurt. Under every house some have been killed: twelve of them in the Musselman mosque, the whole of which building came down. The earth opened in many places, many of which careful persons. ed in many places, many of which openings continue, and are sufficiently large to stow away a man-of-war. From all these fissures away a man-of-war. From all these fasures a large quantity of water was thrown up. The river rose and flowed upwards three times, and numerous wrecks are strewn along the bank. It appears to have done still more damage at Ava, where the palace is down, and many fasures opened in the Jown. Not a pagoda is to be seen on the Tangain side of the river. An Armenian gentleman, Mr. Harapeit, was the form out the river his heaves his heaven. An Armenian gentleman, Mr. Harapeit, was taken from out the ruins of his house, his legs and arms crushed, and his chest broken; he was the first of the court interpreters of omens say to this awful visitation, as we are not aware that earth-quakes (the shocks of which are frequent in Burmah) have ever been so calamitous in their effects as this appears to have been, and the superstition of all parties has been roused to gather from it an indication of future events.

COLONIZATION. d for the Albany Daily Adv., by Dr. Sprage

COLONIEATION ROOMS, Washington, Dec. 7, 1839. REV. W. B. SPRAGUE, -My Dear Sir, thank you warmly for the prompt and efficien response you made to my brief appeal in be half of the family of slaves. Will you present through me, the thanks of the Colonization So ciety to your congregation for the aid they have so generously given? Their wishes with re-gard to the application of \$150 of the sum shall be complied with.

be complied with.

After all, my friend—when the times are sufficient to discourage any effort to carry on a public benevolence, and in the milst of conflicting private interests; of jealousies and of attachments to the sluggish forms of the old past—such quick support as was cordially given by your people, and such spirit as I wit-nessed yesterday in a Virginia farmer, are enough to assure me that the scheme of Colo-

enough to assure me that the scheme of Colo-nization has the sympathy of the people. This farmer's name is Johnson. He lived on the Ohio, and owned thirteen slaves. Ten years since he satisfied himself that it was his duty, as more well. duty, as a man who professed to obey God, to set free his bondmen, "in such a manner as would make their new condition of freedom as happy and useful as when they were servants."
After long deliberation, he concluded that the
Colonization Society and Liberia afforded the Colonization Society and Liberia afforded the only retreat from prejudice, and the least promise of an improved condition. He determined to free them. But one of his women had married a man on a neighboring plantation; Johnson was in very moderate circumstances, but, with rare generousty, he paid \$500 for the man, that the wife he was sending to Liberia might not be parted from her husband. With Artist affirm the gathered the means of bringing his little expedition of emigrants over land to Washington—lying by on the Salbuth. He came a distance of 120 miles, with women and little ones. little ones.

I could not but be struck with the devotion

to a good cause a poor man is capable of show-ing, as I looked upon Johnson and his simple outfit—a covered wagen drawn by two old horses, and an ill-conditioned suddle-boras ing, as I looked upon Johnson and his simple outfit—a covered wagen drawn by two old horses, and an ill-conditioned suddle-horse loaded down with bags and clothes.—The good man wore a hat with broad brim, and had on the old fashioned leggins I used to see when I was a boy. As he untied them, he talked of his blacks, of himself, and of his journey, with a simplicity that-helongs not to this age. He spoke with the deep feeling of a Christian and an anxious friend, of the preparations to be made to send them to Liberia. He attended carefully to their comforts for the night previous to their passage to Norfolk, and on the morning parted with them on the deck of the hoat with tears, whispering to himself a prayer for their welfare. He then paid over to the Society four hundred dollars.

So good a man it would seem ought to be exempt from the common calamities of the day. But he went into the House of Representatives to gratify a curiosity, and in ave minutes after being in the gallery his packethous was out out of his coat, containing almost 1800, and he was left without a cent. Still the patient Christian meekly remarked, that "he did not doubt that good would come of it, that God designed it." He went hack to his home today, premising to the all in his power for the Colonization Society. A pure sinale hearted

today, promising to do all in his power for the Colonization Society. A pure single hearted men with whom any cause is eafe.

I am, sincarely yours, S. Wilkerson.

BOSTON RECORDER.

FRIDAY, DEC. 20, 1839. BOCIETE EVANGELIQUE DE GENEVE

We have received the Report of the Evengelical So isty of Genera, at their eighth Anniversary, held June 11, 1839. The meeting was opened as uses by singing and prayer, fellowed by an address fron the President, Mons. Cramer-Audened. After rief review of the events of the year, in their hearing m the cause of religion, and of the motives thereb the President concludes by expressing his opinion hat there has never been an epoch since the reforma much effort, and amployed such as array of means t regain her original supremacy. This fact he observer should certainly stimulate Protestants to fresh activ ty; and make them careful not to merit the reproac addressed by our Saviour to his disciples, "Ye discern the face of the sky, but ye cannot discern the signs of the times."

The report in regard to colportage states that if number of sales the past year is considerably diminished. One cause of this diminution is to be found is the fact that the colporteurs have travered anew many parts where they had before been, and where they had strendy sold many books. These visits are of greatest utility, by enabling the colporteurs to water the seed which they had before planted, to correct errors, and confirm the wavering. If the coles suffer by such a course, yet there is reason to believe that cause of religion is much promoted thereby.

A second cause, less pleasing, is to be found in th pposition of the Romish priests. This is strenuous nd unremitting, though more violent in some place than others. But even this evil is not without its attendant good, since those who buy, under such eir. inces, are constrained to take a decided stand and do not act merely from an unreflecting impulse. Another serious difficulty has been found in the a tempts made by other colporteurs and booksellers, to dispose of books at reduced prices, thus giving occas sion for the represch to our colporteurs that they nade a gain of the Sacred Volume. This difficulty we have reason to hope will be removed by anoth

It results from these facts that the work of colpor age becomes continually more analogous to presc The desire of being useful among the labo and that of being instructed among the people, ha given rise to various meetings, in which religiou ruth is developed and explain ned. Often the voice o he teacher has been heard the past season, in th stables, where a number of peasants had astambled pass the evening.

The sales of Bibles and Testaments tegether has this year amounted to 2000 copies. Ten racts have been sold.

In regard to the department of evangelization, stated that the past year has been characterized two new traits; a disposition among unconver adults to seek instruction, and among these who are converted, to form themselves into communities for their mutual edification. We have not room for more particular statements under this head. The repor was followed by remarks from different gentlers present. We translate the following from the spec-of M. Merle-D'Aubigne. " About a year since, I was sent to Leedon, as

seing present at a meeting of the society of Episcope ne, I was invited, against my expectations, been given of the want of missionaries, and in my narks, I addressed myself particularly to Christia arenta, exhorting them to consider it a dety to cause rate their children, or at least one child, to the wor of carrying the gospel to the heathen. There was comentary straggle within me; a thought presente should express it. I had myself, not long before, cor secrated to the Lord one of my children, whom he he estored to me from the gates of death. I had pray ed him to keep this child for his own work, and h nother and myself would have rejoiced to see hi arry the gospel to people who knew it not. I we on the point of presenting this child as a future mit onary to the brethren whom I was addressing. Be could not. I was fearful of not expressing myeel roperly in a strange language on a subject suching to me-I kept silence. Dear brethre longer make you the same offer. The Lord has just taken my child to himself; he has called his hope, to serve him in an eternal abode."

HOME MISSIONS.

Natices from the " Home Missionary" for December, 1839. The first article in the present No. on "Church Buildings," is both a seasonable and important one. Had it appeared and been duly regarded years ago n Massachusetts, it would have saved many regre and much useless expenditure. Our advice to all who have any thing to do with the building of meet ing houses is, to read and ponder this article, befor they enter into any contract.

Rev. A. Turner of Denmark states that he har gathered a church of 30 members, which has sine ereased to about 60-that a goodly number have been recently converted-among them six heads of families, and two young men of promise, who hav commenced preparation for the ministry.

MISSOURI. The labors of R. F. Gray at New Prefigure been followed by some refreshing from on high, and the ingathering of a few souls into the church milie were all young persons, between 12 and 15 years of age.

St. Charles has the reputation of being a place, and yet wickedness abounds. A few addiions have been made to the church during the year. Elgin is a premising field of labor. 50 or 60 soul were hopefully born into the family of God last spring. who have united with different denominations. Presbyterian church consists of 85 members. At Manchester a great change has taken place, the first step to which was the drying up of the channels of is temperance. Within a few months the church has essed from 20 to more than 60 members.

At a masting of the Presbytery in October, pre ing was attended by a divine blessing, and an uncom mon seriousness pervaded the congregation. Seven have united with the church, others indulge hope, and others still are inquiring what they shall do to be saved. At Peru, the cases of temperature is advan-cing slowly, though intemperance fearfully abounds as yet. Three or four ministers are needed within the bounds of the Presbytery; the population is alread; quite large and rapidly increasing, and many Prosby nities are scattered over the wide extent country, who have no preaching of their own order

MICHIGAN.
The church of Rev. A. Blansberd

has increased within the year from 13 to 38. "He miles from him, and expects to organize another about eight miles distant. Much work is to be done here. The country around him is literally a wilderness, the trath is exerting a mighty influence in the whole of

PENNSYLVANIA.

Within three menths, 24 have been received into the charch at Centreville, Crawford Co. Backeliders have been restored. Christians have been reviv ed, and discipline enforced. 17 were added to the church in Troy also at the last communion. Many owns in the vicinity have no presbyterian preaches though presbyterians reside in them. Intemper

fearfully prevails. Rev. T. Blair has not labored in vain at Centreville, Greene Co. External attention to the means of grace was never better. The congregation is Of 36 admitted to the church last year, all con to give evidence of being real Christians, and advan cee are made in the divine life. At Perry, the Sal outh school has increased from 40 to 70, beside two district Subbath schools. At Otto, the congregation s constantly increasing, and the Subbath school num bers about 60. At East-Otto, five have been receiv ed to the church by profession, and six by lette The church forms a Bible class under charge of one of the descens. The prospects and actual results of missionary labor at Nipoli, are of rather a chequere haracter; but the conference and monthly church neetings are deepening in interest. The Subbath i mcredly kept by all the church. The sanctuary occoming too strait for the congregation. The wor reached makes its way to the hearts of sinners. A enuous effort is making to support the gospel with out missionary aid. The cause of God is gaining ground at Rock-stream, the congregation increase At the last communion, five were added to the church by profession, and five by letter. 200 subscribe the total abstinence pledge. From 150 to 200 attend the Sabbath schools and Bible classes in Franklinville. The brethren and sisters of the church ar nuch engaged in the cause. The congregation has early doubled during the summer.

aintains an officient discipling. GENERAL REMARKS.

1. Not a few of the missionaries at the West, suf-er severely through the insufficiency of their means -" the pressure of the times"-want of barmony their churches, -among their scattered flocks, and their own families and persons: and they are subject ed to self-denials, and exhausting labors, known to bu few of their brethren in the older parts of the country Many of their sufferings might be relieved, and even lingether removed, by stronger sympathy and great tiberality, on the part of the friends of Home Min ions in the Eastern States.

2. The feeble churches at the East, are far better abl to sustain themselves, than those of the West. Minisgeneous-opposition to the truth is less violent, and ectarianism more mild-produce is more easily disposed of, and imported commodities more cheaply bought-money is far more easily obtained, and goes much further, in procuring the necessaries of life. 3. Not a few of the churches in New York and

New England new receiving aid, would flourish more without it than with it, if they understood their duty, and were ready to do it. Dependance on charity always hambling, and sometimes degrading. It is dishosorable to receive it, whenever it is possimight live and prosper without it, if they loved Christ half as well as their money. It is high time for every feeble church to re-examine its resources, and ascerain whether its members are walking honestly toward their sister churches, and acceptably to God.

4. It is not the fault of those who dispen

charities of the public, that they sometimes bestow them on those who are not truly in need. They are obliged to rely on testimony. That testimony is not always true to fact, though formally drawn up, and duly certified. Impositions cannot always be avoid ed, though the atmost efforts be made to avoid them. It is an incidental evil of all charities, that they some times fall upon the worthless and wicked, who tended only to benefit the deserving and the good. . 5. Shall the appeal of the Secretaries of the A. H. M. S. for the present exigency be disregarded? It is a season of much greater pressure at the West than a naries must suffer there, much more time ministers here; and though money be scarce, comparatively, is there not enough that can be spared. o gladden many a missionary's sinking heart, and and enable him to prosecute his arduous labors with creased efficiency and success? Let the appeal be read and responded to, with a promptitude and en ergy, that will show the churches to possess the spirit f Him, who said, "Lo! I come to do thy will, O

The receipts of the Society for the last month were \$2,291 52, of which only \$225 69 were from Mas-

WEST HARTFORD CHURCH, CT.

[From our Correspondent.]
The Congregational Church of West Hartford, Ct was organized, and the ecclesiustical enciety established by the Legislature, in February, 1718, about one hundred and twenty-seven years ago. The first pastor of this church was the Rev. Be The additions to the church during the forty years o his ministry, were two hundred and twenty-seven For four or five years during this period, the church and parish,-although they now have the reputation of having generally been penceable, wexperienced very great and cruel divisions and contentions, which could not be healed and adjusted, but by calling in the two whole consociations of Hartford and Litchfield counties. The second paster was the Rev. Nathaniel Hooker. During his ministry of thirteen years, and the two years and six months which intervened between his death and the settlement of successor, the additions were sixty-nine. REV. NATHAN PEREINS, D. D.

The Rev. Nathan Perkins, the third paster of the church, was ordained October, 1772, and after a long and pre-eminently useful ministry of more than sixty ive years, he died in January, 1839. The last four or five years of his life, however, he had the assis tance of a colleague. The Rev. Caleb Henry was it stalled colleague paster in-June, 1833, and the Rev. Edward W. Andrews, the present minister, was er-dained colleague paster in Nov. 1837.

In October, 1822, Dr. Perkins preached his half entury sermon, to which I am indebted for many of contained in this sketch. In 1832, he reached another sermon embodying the history of his church for the sixty years of his ministry. This ermon I have not been able to End. At the time Dr. Perkins preached his half century sermon, only one of the numerous council of pasters who in his ordination, was living, and only one or two of

male, was then living.

During the first fifty years of his ministry, th

were six revivals of religion; and besides there were more or less cases of hopeful conversion, each year "By a revisal of religion is meant,"—says Dr. P. in his sermen,—"a season when the attention of a church and congregation is, is a special manner, called up to the concerns of their salvation, by the precio fluences of the Holy Ghost, shed down upon them. The first revival ever enjoyed in that church, was 1797, as froits of which elekters made a public pr ession of their faith in Christ. The seco 1799 and 1800. This was a very remarkable revi val, extending all over the parish, and to most of th families, and among all ages. The work continued year and a half, and one hundred and forty were opefully converted and " anited with the c after much examination, and waiting some time to have opportunity to see if the work on their hea and the marks of being genuine." The third revival, which was confined to one corner of the parish, and which twelve were added to the church, was i 1807. The fourth, which was general, was in 1809 and 10. Seventy were added to the church. Twelve were added in the fifth ravival in the latter part of 1815, and the former part of 1816. The sixth revival was in 1821, in which about one hundred were rought into the church. It will be noticed that all these revivals, none are numbered excepting those who made a public profession. The whole numb added to the charch, Suring these fifty years of Dr

Perkins' ministry, was six hundred! The number of baptisms, from the first go the church to the time this half century sermon was preached, was about 2,000, one half of which were dministered by Dr. P. The number of deaths in the parish, during this period was 1,400; and during the first fifty years of Dr. Perkins' ministry, 866. this number, as appears from a comput with great pains by Dr. P., from a bill of mortality which he had carefully kept .- the greatest proportion of deaths were from birth to ten years; and the least Dr. Perkins was very abundant in labor. At extra

meetings for religious worship, he preached more un a thousand sermons extemporaneously; and during the first fifty years of his ministry, he composed and delivered three thousand five hundred and fifty! "I have lived," says he in his sermon, "to se

great revolutions in the world, in our own country commerce, in mediums of trade, in a depreci currency, wherein my sufferings were great. I have seen peace and war; and war and peace again. I have seen our country bleeding at every pore, and the prospect darker than midnight gloom. I have mighty conflict which achieved our inde endence. I have seen a time of forming a pations onstitution of government, when all wise men and ble statesmen trembled. I have seen the church rought low, and new lifted up. I have, alas! see the Christian world all saleep, as to exertions to extend the glories of a Redeemer's name—no mission ary society known; no missionary's voice heard; no lible society ever dreamed of; no tract society estab lished; no concert of prayer for Zion's prosperity. have, with extacies of joy, seen the Christian world awaking, arising, praying in concert, and by many pious designs and wise establishments, systemat arching on like a well disciplined army, to diffuse the gospel, and convert the pagan world to Christ Eventful has been the day. A new era in the church ed, in restants of religion, in miss exertions, and in Bible societies; so that the age which we live is the age of Bibles. God has already done wonders for Zion, let him have all the glory." In speaking of the change which had taken place

especting the state of religion in the rising generaions, Dr. P. says, "There was not then, [when he first took the pastoral charge of the people] or for everal years, one youth hopefully pious, in all the ongregation; not one that had made a public profes tion of religion, or taken a sent at the table of our Lord, to remember him, in his dying command Alas! what a state of things! Now, when I loo ound on the congregation, with pleasure, I see many, many youths, professors of the divine religion of Jr. eys, and on sacramental Subbaths, they are found aking their seats at his table. To the best of my reflection, there was not one youth, in all the town then, who was a member in full communion, in either of the churches. Now, in the churches all around us, are many of the rising generation, professors eligion. This circumstance, so worthy of notice, suges good to Zion."

bors of Rev. Mr. Andrews, the present pastor,-this church enjoyed another extensive revival. About ninety were hopefully converted, of whom sixty have made a public profession. This revival extended to all ages, though the larger proportion of the subjects of the work were among the young. The Sabbath School shared; and all the conversions in that society, ed him; and that he had gone more fully into details since this revival, have been confined to those conected with the school.

This church, at the present time, numbers about 300 members. It is a remarkable fact that there has never been but one society in West Hartford, if we except a small organization of Quakers, about 30 ears ago; this, however, continued only a short time. The present population of that part of Hartford, which is called West Hartford, is supposed to be about 1,500; and yet, I was told by one of the inte that diver sever has been a store or a law ver in the place. The people are farmers-almost every man, even the poorest, has a little place of his

own; and for many years there has been but one pauper from that part of the town in the almshouse. Boston, Dec. 13, 1839. Yours, &c.

STEPHEN'S DYING PRAYER.

He went directly to the Lord Jesus Christ. would seem a dying man would be anxious to apply to the right quarter for aid. But Stephen seems to have had no hesitation about applying to Christ in this most desperate exigency.

ing he sought! "Lord Is-And then what a bliss sus, receive my spinir!" But that spirit had been clothed with guilt, as has been every member of the human family. And to a hely heaven that soul cannot be received, till its guilt has been forgiven and washed away. Here then was in fact application for perdon. God's eternal law has been violated, and here is an application for exemption from its deserved curses. If Josus he not divine, Stephen passed by the Supreme Menarch, and asked of one of his orentures and subjects a blessing, the gift which must be the prerogative of the Infinite Lawgiver alone. It would be like the rebel, omitting any notice of the presence of the king, and seeking pardon and ac-

Receive my sprayr." Grant me eternal life. Give me the blessedness of heaven. This was asking the very richest bleasing in the possession of In-finite Leve. This was the sum of all good. Balva-

tion of the soul is good unlimited, a sea without thore. All other good a rational soul can reach, is dest and ashes compared with this. But of whom did he ask it? Of one of the created and dependant servants of God? Does he pass by the Infinite One. and request such a blessing in such a manner? Would not God be indignant at such neglect? Wen you to ask for the richest jewels of a kingdom, would you ask them in the king's hearing, of one of the offi. cers of his court? Would not royalty frown upon such an application to such a quarter? If Stephen was right in applying to the person he did, was that person any less than God over all, and blessed forever!

"Receive my spirit." There was something more "Receive my spirit." There was something more here than mere prayer. This dying man, in this dy-ing act, committed his infinitely precious soul, for all the exigences of eternity, into the Saviour's hands. He could not have made a more costly offering. It was all he was and all he had. What can a man give to his Maker, as a token of his homage, honor and confidence, so great as the affections and service of his immertal soul? All this the dying Stephen gave to Christ. He stood on the awful brink of elernity. The untried and interminable ocean was be fore him. To whom will be commend himself but to him who stretches the sceptre of unbounded authority over those unknown renlms? Now will be, DARE be, commend his precious soul to any other than being who has unlimited away over the regionsmortality? Will he dare commit that am trust to any created, and therefore frail and fallible. ing, who inhabits the unseen world? Will he the Infinite One this highest act of homage his mortal spirit is able to render, and bestow it on or he subordinate agents of his kingdom. Did not dying man, " full of faith and the Holy Ghost. we know he was, did he not feel that he was ma the ultimate appeal; that there were no higher to whom he could go with his everlasting inter Did he not know that in this committo Christ, he was reaching the last boundary what was possible, for man in respect to paying homage to God? Could any language, could any act of Stephen's have been more expressive of his crivic-tion of the supreme divinity of our Lord and Saviour Jesus Christ? We do not think it possible.

NEW PUBLICATIONS.

JESUS THE GREAT MISSIONARY; A Sermon delivered in Bowdoin St. Church, on the evening of Nov. 13, 1839, at the ordination of Samuel Welcoll, as a foreign missionary. pp. 32. By Rev. E. N. Kirk. Boston; Perkins & Marvin. 1839. The public will be grateful for this sermon. It neds no commendation. If it did, it would be needless to say more, than that it is prepared in Mr. Kirk's best style of thought, feeling, and expression. "The Son of man is come to seek and to save that which was lost." A delightful theme. Two topics are discussed at length. J. Christ's estimate of man. II. His treatment of men. The discussion is enlightening, enlivening, and invigorating to faith and every

A FAMILIAR CONVERSATION UPON AN OLD SUB-JECT; BETWEEN U. AND I. By a citizen of Massachuselts. pp. 70. 18mo. Brookfield, Ms. E. & L. Merriam. 1839.

This is a plain and clear, though a brief exposition of the views of Pedo-baptists, on the controverted subject of infant baptism. It is anonymous. But the shrewdness of the author, taken in connexion with the place of publication, will not leave much doubt on the public mind as to its paternity. It lays no claim to originality, or the discovery and development of new arguments in favor of infant baptism, but simply to the presenting of old and sufficient arguments, in a nanner that shall render them easy to the comprehension of all classes of people. It will be found a very convenient auxiliary to the labors of ministers, who are placed in the Providence of God, in close contact with the stronuous opponents of Congregational and Pedo-baptist practice. It meets most if not all the small popular objections to the true and Scriptural doctrine on this subject; and treats them candidly, and much at least to our satisfaction. The marrow of many voluminous works is here thrown into a single Tract, that may be read in an hour, and will not leave the digestive powers of the mind unoccupied, even during a fast of forty days, from other in tellec-

A LETTER TO W. E. CHANNING, D. D., on the subject of the abuse of the flag of the United States in the Island of Cuba, and the advantage of its protection in promoting the state trade. p. 32, 890. By R. R. MADDEN, author of truvel in the West Indies, &c. Boston; W. D. Ticknor. The disclosures of this letter affect chiefly the charcter of N. P. Trist, Esq. General Consul of the Uniiniquity, maintained under the sanction of the abused fing of our country, which will justly excite the indignation of every worthy American citizen. We could have wished that Dr. Madden had concerned himself less with the unprincipled Consul, whose baseness has so foully dishonored the Government that con of the injuries inflicted on Africa, and through her, on every civilized nation that has opposed itself to the nefarious slave trade. But he had a right to take his own course; and thousands will thank him for what he has done, and wait with patience the leisure of some one else to do what he has left undone. But the whole business must come out; the country will demand it;--for the cleaning of her garments from the stain of any participation in the guilty acts of one of her official Agents.

THE DIVINE DISCIPLINE OF THE MINISTRY. An address delivered before the Society of Inquiry, in the Theological Institute, East Windsor-Hill, Connecticut. August 5, 1839. By Edward H. Hooker, Pastor of the first Congregational church, Bennington, Vt. pp. 29. Like all other productions of the author, this is

marked by discrimination, and point. The subject, viz: "The course of training which God employs with his ministers to qualify them for the various duties of the sacred office," is not only happily selected, but well treated, and skilfully applied to the occasion. The necessity of this discipline, the means of carrying it forward, the principles on which it is conducted. the objects which God proposes in it, and the duties of ministers in relation to it, are the leading topics discassed, in a style of great simplicity and heauty. No minister can read it without personal benefit.

Essay on a Congress or Nations, for the paeific adjustment of international disputes. By John A. Bolles. pp. 84. Boston; Whipple & Damrell. No. 9 Cornhill. 1839

The author modestly expresses a consciousness that he has not done justice to his antiject. Perhaps not. And where is the man, who in writing first on a topic of such immense magnitude and interest to the whole civilized world, could expect to do full justice, either to the subject or himself? A BROUGHAM could not do it-a WERSTER could not do it-an ADAMS could not do it, were their spirits as thoreughly imbased with the principles of peace, as of law and elequence. Mr. Bolles however has dens

by a thorough purp m segently. He w of the argume will eventually give a Congress of Na models tinsee. The

> Lasks proceeding Parts contains twelve books crative of some i and comfort of the squirrel re des titles of an equal and of a minister or mion, may contribute that class of comme hey are not undescribed exions to render their avidity every child and panely a mind use The LECTURESS; or won that of " My Cousin Basion; Whipple & Do

a very good story—th of facily illustrative of th am quarters, in those day of that matter in the fore the more in directing pub species of it, thun in the excises. If we do not with the exception of a schements, there is no con senity, that are not alrea ers minds, of the truth of inle work of fiction. who wish to refresh their a their imaginations with at i, by spending a single bo

CLOTHING AND TEMP No. 7. By Wm. A. W. Light, No. 1 Corn Many judicious and sea met subject are to be gr which marit the sarious of God has committed the pre

AN BOOMY ON THE IN M. D. Second edition ten; Perkins & Marvis The habitual was of tob dedent spirits or opion obtless enfeebies the povertees to generate and age Lagive to total abstines n principles of common tittle pecuniary expense, tny ought to be abandon ntic Essay of Dr support in a very fair light , and deserves the attent tion, comfort and che

" THE FULL ASSE This is one of the most less Doctrinal Tract Socie ical bearing of the subjees. It is certain that no means, nor the advan ed Christians. On each wate of the tract are luci The publications of the the far as they have fallen i ed by the same spirit of ev sished the writings of Williams, Hapkins, West, Sua tary with them; and are Tents of Christians, who free towed to and fro, care doctrine, by the siright They supply a s separat of " the body of dayline when neither much valued by many Preparation, and the highly of beans production. It is are prining popularity, and were and more wide

All the 18mo. library betheth Bobool Society, b hatte behand Society. Interest and Inputly-oven miliand, together with a batterior, are said for \$33,0 to the said. This set of took to the said. Lineaux: and took to the said. A contains as choice a other country. There is behool books, so therefor strictly rel rate also a great variet selesisatical historial operations, doct which are evaulty to select the selection of these selections as to selection of the selection of the

THE SABBATH !

ZZIV. measure, which is destined phir here up the corruptions of the world, and prehere up the corresponding for the second coming it by a thorough purgation for the second coming. He the Prince of Pence. He thinks clearly. He met cogently. He writes ably. First, he prename of the argaments in proof of the doctrine, war will eventually give way to universal peace; gires a brief outline of the history and chemical residual jurisprudence, showing the necessity of sommon tribunal; then, suggests the manner in the Congress of Nations may be formed, extent one of the bely, compares the proposed tribunal with some of cassarkable political alliances of ancient and times. The pamphlet richly merits the atandy shall be bestowed spon it by the friends of

te IFFANT SERIES. Part III. Boston; Muss. keliath School Depository, No. 13 Cornhill. Like the preceding Parts 1. and 11. formerly noticed. contains twelve books, if so they may be called, dilestrative of some important trait of character, deplayed before the eye of the mind, as unavoidproduce a salutary impression. "Little Fret," selfish boy," "The unkind daughter," "How and comfact your mather," "The dear "The squirrol," "The rainy day," "The net," "The rose bashes," "The sheep and the titles of an equal number of amasing and in-title stories. A few packages of these in the let of a minister or other friend of the rising genin, may contribute very much to their usufulness in that class of community. And it is believed that erare not undeserving the attention of the gravest or the most eradite professional man, who are set to render their intercourse with the young table. It is said that the fate Judge Pursons read avidity every child's book on which he could his hands, not only because they served to unat effort, but because they contributed to render his tion with children easy to himself and useful them. His example is worthy of instation.

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THE MINISTRY.

the Society of In-litute, East Wind-e 5, 1839. By Ed-

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hat LECTURESE; or woman's sphere. By the au-har of "My Cousin Mary." pp. 124, 18mo. buton; Whipple & Damrell. 1839. A very good story -though but a story-well told. faely illustrative of the spirit waked up in ceroriers, in these days on the subject of " werights." It is not improbable that a discussion at matter in the form here chosen, may accom nore in directing public opinion aright, at least tion of it, than in the graver form of didactic intion. If we do not greatly mintake however, the exception of a very few incomprehensible mists, there is no considerable portion of comity, that are not already fully persuaded in their minds, of the truth of the doctrines taught in this work of fiction. However that may be, any wish to refresh their minds with a review of arents always good, and at the same time regale imaginations with striking pictures of don and domestic woe, have the opportunity to de by spending a single bour with the Lecturess. .

MATHING AND TEMPERATURE. A health tract.
No. 7 By Wm. A. Alcott. Boston; George
W. Light, No. 1 Cornhill. Nany judicious and sensonable remarks on this is

want subject are to be guthered up from this paper tith merit the serious consideration of all to who bilis committed the precious deposit of health.

is Essay ON THE INFLUENCE OF TOBACCO TION LIFE AND HEATLE. By R. D. Mussey, M. D. Second edition. pp. 48, 18mo. Bostes; Perkins & Marvin. 1839.

The habitual use of tobacco, like the habitual use ardent spirits or opium, by persons in health, ters to generate and aggravate disease. It is also ive to total abstinents, and ought to be disused rinciples of common politeness. It involves not aght to be abandoned. But the very able and etic Essay of Dr Mussey, places the whole in a very fair light before the eye of the readnd deserves the attention of all who regard bealth, ion, comfort and cheerfulness.

"THE FULL ASSURANCE OF HOPE."

This is one of the most recent Tructs of the Amer Destrinal Truct Society, and is from the pen of Durfee of Dedham. The importance and pracin bearing of the subject, with the clearness and

Fresent.

Solution With the same spirit of evangelized truth that distinshed the writings of Witherspeen, Edwards, Belling, Hopkins, West, Smalley, and others cotempelized to meet the limits of Christians, who sim to "be no more chilled to and for excised about with every wind. The house then adjourned to Monday. It is appeared to and fre, carried about with every wind festime, by the sleight of men, and cunning crafting. They supply a spucies of aliment, for the word of the Machine or the each valued by many as the pic nice of foreign position, and the highly seasoned regetable dished was production. It is plansant to know that they in pining popularity, and extending a salutary influ-For the Roston Rev

THE SABBATH SCHOOL LIBRARY.

THE SABRATH SCHOOL LIBRARY.

All the 18-no. library bnoks of the Massachuseits
blash School Society, have been done up in one
indred and twenty-stree volumes, in uniform bindngiand, logother with a landsome case and fifty entindred, are sold for \$33,00, or without the case for
18,00. This set of buoks is called True Sabrarys
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18,00. This set of buoks is called True Sabrarys waves commenced their furious contest with the blank School Sacriety, have been done up in one started and townty-store volumes, in aniform binding, in the case for the case

TO THE REV. CEORGE TRASE.

My Dear Sir,—Your cound tetter is before me. And I am serry to say, that as to the question at issue, whether encirclies, premiscencesty formed, for the purpose of creating and using public opinion as an instrument of reform, are consistent and expedient; officets as little as the first. You first give us to expect, that you shall continue to sin and repent, by using harsh impunitions in the very terms of your confusation of them. Then you say, you shall assume for the occasion, the reverse of what you proved in your first lotter; i. e. that I am a computent judge of abolitionism. Then you attempt a statement of the main doctrine of my pumphlet, as if you were ready to proceed to averthrow it. Then you fly off in a tangent, and any, that 1. If my argument never is ansacred, the only reason may be, that your atrong men do not take hold of it. 2. If it is unansuscrable, it may be one of those arguments which are theoretically leve, and practically false. 3. If it is even unastailable, it may yet be ridiculous. Then you represent me as misleading weaker minds, by a follow; involved in the phrese,—"public opinion societies."

Then you represent my pamphlet as built on the assumption, that public opinion is now all in favor of the abolitionists, and you spend a half a column in putting down this man of straw. Then you say, that would pointing out wherein, I fail to make good my positions, touching the supposed analogy between temperance and abolitionism. Now, I appeal to your candid judgment, whether such remarks are a discussion of the question at issues, and whether it is not a waste of time, and of the public reading, to fill the columns of the Recorder with them. Give me matter to the point, and I will be happy to meet it. But I am meetind to be found gleaning upon such a field. I shall, therefore, lay down my pen till your remarks come to the point is discussion.

HANDEL AND HAYDE SOCIETY's New HALL.

HANDEL AND HAYDN SOCIETY'S NEW HALL HANDEL AND HAYDN SOCIETY'S New HALL.

—The old Lion Thastre has been converted into an elegant and commodious salcon, for the porpose of giving Musical Exhibitions, and as a Lecture Room to be styled the "MELODEON," and has been leased to the Handel and Hayda Society, for a term of years. This Society has lessed it for divine service on Sundays, to the 6th Baptist Society, under the charge of Rev. Mr. Turnbull, who will worship there every Sabbath. It is the intention of the Handel and Hayda Society to Dedicate their asw Hall on the 29th inst. (the first Sabbath evening after Christmas) by the performance of Handel's sublime Orajorio of "TRE MESSIAK." The public will be gratified to learn that this commodious and conveniently situated building has fallen into se good hands, to be devoted an that this commodius and conveniently situated ing has fallen into se good hands, to be dever dor their control, to purposes of rational, and

UNITED LECTURE.-We are happy to learn, tha he Orthodox Congregational Pastors in the City, ave agreed to sustain a Lecture on Sabbath evenings in Park Street Church—the several Ministers to prein rotation. The first Lecture is expected from Rev. . Adams, on Subbath evening next.

Waterville College.-The President and all Waterville College.—The President and all the other officers of instruction in Waterville College, save one, have rendered their resignations—for the renews, we suppose, that the college is not able to sustain them in their offices. This is a lamentable fact, which was an extended. ve are surprised and grieved to learn.

Summary of News.

CONGRESS.—The House of Representatives, dur ng the last week, have been engaged in contentions bate, similar to that of the week before, with but little progress towards an Organization. Mr. Wise, by a course of energetic movements succeeded. (by the "previous question") in removing the obstacle of the contested New Jersey members. It was deeided that they should not vote, and resolved that a Committee be appointed to investigate their right to sideration of the last vote. On Friday, Mr. Crabb's resolution for reconsidering the vote for the appointment of a Committee on the New Jersey elec-

Mr. Wise expressed a wish that the vote might be Mr. Wise expressed a wish that the vote might he reconsidered, and that the House might come to a direct question upon the Governor's returns in favor of the New Jersey members, saying that if the House could come to a direct vote on the question who had the prima facie evidence of seats from New Jersey, he would be silent. There was a general cry of "agreed." Mr. Wise repeated the proposition, and there appearing to be a general assent to it, the Chair put the question—" Is it the pleasure of this meeting that the vote on the regulation for the appointment of that the vote on the revolution for the appointment of a Committee be reconsidered?" There was a general response of "Ay, ay." No voice objecting, the Chair pronounced is a unanimosa vote.

After much discussion as to matter of forms, and some confusion, Mr. Wise's proposition was finally submitted as follows:

abmitted as follows:—

Resolved, That the credentials of the following sembers, John B. Ayerigg, John P. B. Maxwell.

Vol. Halated, Charles L. Strattes and Thomas Jone Yorke, are sufficient to entitle them to take the

The vote was taken thereon, and proved to be ayes 117, nays 117—a tie. So the resolution was lost. Mr. Smith, of Maine, then effected a resolution that the House proceed at once to the election of a Speakmans, nor the advantages of asserance, are at prent well understood by the great body of profusal Christians. On each of these points, the atatebut of the tract are lecid and incontrovertible.
The publications of the "Doctrinal Tract Society," without a choice, as follows: 234 members being present.

Set as they have fallen in our way, are all pervalthat the same spirit of avantaging tent that disting-Ir. Smith, of Maine, then affered a te

THE STORM .- The uncommonly pleasant and de-THE STORM.—The uncommonly pleasant and delightful season, which for the past three months has smiled upon us with its loveliness, has been broken by one of the severest storms which we have experienced for years. The heavens began to be clouded at ansect on Saturday, and during the night the snow began to fall thick and fast. Soon after sunrise the wind began to rise and the snow continued falling thickly. Before more it had increased to a gule, the waves commoned their furious contest with the shorts, and the afternoon tide driven in by a strong seasont wind, rose to an astonishing height. It was

But the most sed disasters occurred on the water; and we fear many days will alsoe before the tale of suffering, of property but and lives destroyed, will be complete. In our own harbor, many vessels dragged their anchors, parted cables, or bruke a way from their fastenings, and recoived serious damage. One schooner and two sloops filled and sunk.

The schooner Catharina Nichols, from Philadelphia, for Boston, was wrecked on the rocks at Nahant; two of the crabs were washed off and drawned at once, and a third was so grantly injured by being dashed against the cliffs, that he survived but a short time. The captain and one man were saved.

In Gloucester no fewer than 20 sloops and schooners were driven subines, and all but four went to pieces.

ers were driven salare, and all but four went to pieces Seventeen dead bodies had been picked up on the heach, which was lined with the fragments of the wrecks. Eighteen other schoolers rade out the gale by cutting away their masts.—Trav.

"About sixty sail of vessels were in the outer has "About sixty sail of vessels were in the outer harbor when the gale commenced, of which twenty-one
were driven sahore, viz: sch. Sarah, of Pertsmonth,
N. H.: Prudence, and Industry, of Prospect, Me.:
Splondid, of Newcastie, Me.; Sully and Mary, of
Bristol, Me.; Delin, of Wisensest, crews all sayed;
Columbia, of Watdobore', Copt. Kaler and his bestleer drowned; St. Cloud, of Prospect, a man and weman last, same sakes say Sally, of Wisensest,
Hartley Decker and Isnac Decker lost; Mile, of Bristol, Samuel Spreal lost; Favorite, of Wisensest, Wilham Mann and Sally Hilton lost; three must sch.
Fame, of and for Elisworth, all saved; sloops Portland, of Branswick, do.: Esgle, of Bath, do.; also,
land, of Branswick, do.: Esgle, of Bath, do.; also, Fame, of and for Elisworth, all saved; sloops Port land, of Brunswick, do.; Eagle, of Bath, do.; also achrs. Eliza and Bettey, Volant, Charlatte, Mary Gould, Buston, and Brilliant, of Meant Desert, crew mostly or wholly saved. Of the above, the Delta, of Wiscasset, is the only vessel not totally lost. Thre vessels have sunk, crows probably lost. Twenty-on vessels resinin in the harbor, at anchor, with their masts cut away, and seven only with masts standing There were other wrecks in other parts of CapaAun.

The Classette Themph of Mandan nears.

There were other wrecks in other parts of CapeAnn."

The Glouerster Tulegraph of Menday noon says:

"The storm which set in yesterday morning has been disastrous indeed, both to life and property. It is impossible at present to furnish any particulars, and we have only time to state that about twenty-five vessels have gone ashore, most of them having become entire wrecks—as many more are riding at anchor, with every apar cut away—and as near as can be estimated, fifty corross have neighed! Our shores chor, with every spar cut away—and as near as can be estimated, fifty persons have persished! Our shores present a spectacle melancholy enough to make the teart bleed, strewed as they are with dend loadies and fragments of the wrecks. Most of the vessel ashore belong to the Eastward."

THE STORM IN THE INTERIOR.—The qu THE STORM IN THE INTERIOR.—The quantity of snow at the West has been so great, and it is so much drifted, that the passage of the Boston and Worcester rail road was entirely obstructed, on Monday and Tuesday. There were two engines at Worcester to leave that place at 7 o'clock on Monday morning, and two left here with a enow plough at the same time. The former have not arrived, nor have the latter returned. Other engines went out on Monday and found the snow much drifted, and the track filled, nearly as fast as it could be cleared. They returned without being able to force a way through. Toesday two engines left town, with a snow plough and a strong force, but they had not succeeded last evening, in opening the passage; and no train had arvening, in opening the passage; and no train had arand a strong force, but they had not succeeded last evening, in opening the peasage; and no train had arrived. From the fact that with aix engines on the road, the track hus not been cleared, and also from information that in some places the snow is five feet deep, it may be inferred that what fell here in the form of rain, fell in the interior in the form of snow; and that the quantity is probably greater than has fallen at one time for some years.— Daily Ads.

THE MAILS.—The regular Southern mail, vis Naw Haven and Wooden, he are being to this city since Saturday last—the road shiving been blocked up by the snow storm of Sunday & Monday.

MASSACHUSETTS SENATE. -- By the official state. een Whig and thirteen Van Buren Candidates electeen Whig and thicteen Van Buren Candidates elected to the Benate—leaving twelve vacancies. The Courier says, that of the Whig candidates to fill these vacuncies. '' nine of them, viz. Mesers. Whitman of Plymouth, Willard and Wolcott of Middleacx, Kinnicut, Carter, Allen, and Lee, of Worcester, are advecates and supporters of the Fifteen-Gallon Law. And five, viz. Mesers. Harris and Morey of Ruffilk, Davis of Franklin, and Wood and Hastings of Worcester, are Liberal Whigs. ' We have taken no pains to ascertain how the Liberal Whigs stand affected towards these candidates; but, if the feeling which they entertained last apring, toward the usen who they entertained last spring, toward the usen who have fastened upon the people that odous law, should still exist among those who are now members effect of the House of Representatives, Measrs. Kinnicut, Carter, Allen, Lee, Willard, and Wolcott, cannot be

ancies, will know how to discharge their duty, with out the dictation of the Courier, or any other paper.

SMALL POX IN BOSTON .- At an adjourned meet lust, a Committee previously app port respecting the character and extent of the Small Pox existing in the city. It appears from this report that the whole number of cases known to the Physi-cians, during the present epideric, up to Documber 9th, was 248, exhibiting the following results in relation to the character and severity of the disease, viz:

Varioloid, or slight disease, Soud Pox, or severe disease, not fatal, Small Pox, fatal, Character not stated,

Total, 248

Total,

Inquiry was also made as to the number of persons who were exposed to take the disease by residence or direct communication with the sick; and partial returns showed that of 1,502 persons thus exposed, only 64 teek the disease, or about one in twenty-three. The committees subjoin the following gross results as illustrative of the protective power of vaccination, as now generally practiced in the city.

The whole number of slight cases reported is 145, severe do. 52, latal 22. Making the proportion of slight cases to the rest as about two to one.

The persons reported as immediately exposed to the disease are 1,502, of whom 64 only are known to have taken the disease, or about one in 23.

Of the 22 cases which proved fatal, 18 were in persons never vaccinated, nor protected by previous small pox, being nearly six out of seven. Of the remaining four, two had been vaccinated, and two had had the small pox, one by inoculation, and the other in the natural way.

Assuming the population of the city at 80,000 and the number of cases at 800, the proportion of inhabitants who have taken the disease is one in 266. The number of deaths which have occarred is 22, which high a content of the city at 80,000 and the number of deaths which have occarred is 22, which high a content in a greater or less extent, in the current of the value of the protective power of vaccination in this community. For the Committee.

JACOB BIGKLOW, Chairman.

Note.—In Bestan, as in other large cities, small pox is present in a greater or less extent, in the current of the value of the protective power of vaccination in this community. For the Committee.

For the Office of the inhabitants, and aeriod of these were sporadie, or excitering cases, saterior to the present epidemic. These senth propertions for the disensery of vaccination. These senth propertions of the sent

Queen Pictoria's Jutended.—The following, copied from a late English paper, is a description of Prince Albert, the fortunate youth who appears to be destined to wind the young Queen of Britain:

"Albert, die second con of the reigning Dake of Saxo Coburg Saalfield, was born on the 28th of Au-

Ehranburg. In his elevanth year his mother died; he was committed to the care of his aunt, the Duchess of Kent, and resided at Kensington and Cleremont, the playfellow and fallow student of the Princese Victoria. In 1923, he was called to Coburg, continoing his course of adecation. At seventeen he entered the university of Been, and went through a series of studies, keeping up his intimate equaintance with our longuage; and the completible of his education and return to Coburg were publicly colorbated. He came to England with his father to be p. wont at the coronation of the Queen, and remained for a considerable portied a guest at the Buckegham house. In 1938 he went to Baveria, where he was received with honers much above his family claids, but, as it was said, with allusion to his pretonsions in England. He passed that winter in Italy, taking Vienna on his way home. The picture of the Queen of England, sent to him as a Royal gift, was suspended in his spartments at Coburg, and greeted his return. An invitation from her Majorsty for himself and elder brother was accepted, and they are now at Windsor Castle. The family are strict prystatonts, and allied to the Saxon Kings of England, gacing their the te Expert; but the dechy is in extent so more than 37 1-2 miles, its pupulation 85,000, and its revenue 500,000 florins. Event to this poor putrinoup Prince Albert has no pretensions, while his brother Ferdinand lives or has a lineal representative."

Mexico.—Advices from this country, relating to the character of the population, are of the most discouraging tendency.—'The influence of the clergy is in the ascendant—and bigotry and superstition paralyze the energies of the people. Ignorance there extends her gloomy reign—and the administration of justice becomes every day more corrupt and vicious. Commerce, manufactures and agriculture are of course neglected—public schools are known only by name—and property, and even life, are in a great degree unprotected by the laws. A republican form of government, which is the best, and indeed, the only form for an intelligent and virtuous people, is the worst for the Mexicans. Maxico.-Advices from this country, relating to

The Patron War.—Gov. Seward had ordered a large body of troops from New York City, to hold themselves in rendiness to embark for the "disputed territory" at two hours notice. They had not departed on Thursday avening, and hopes were the entertained that their services would not be needed. The soldiers mustered with great alacrity in obedience to orders, and paraded in the Park, ready to proceed, but no desurtfales to that effect had been received. but no desputches to that effect had been received, and they were dismissed with directions to assemble again upon a given signal which had been agreed upon.

The last accounts from Albany are very satisfactory, and are conclusive that the difficulties between the heirs of the late Stephen Van Rensselaer and his tenante are brought to a peaceful termination by me of the judicious proceedings of Governor Seward.

Growth of Philadelphia .- The Philadelphia North Growth of Philadelphia.—The Philadelphia North American, publishes a statement of the number of new buildings which were erected in that city during the present season. From this, we learn that the whole number was 393, of which one was six stories; 14 were of five stories; 86 of four stories; 228 of three stories; 54 of two storage, and 9 of one story. One building, a railroad deput, was a story and a half high. Among the eddicos erected were three churches, a building for the academy of natural aciences, and a half for the artists' fund society.

Ohio.—From the message of Governor Shannon we learn that the number of convicts in the State. Penhemistry oras 498. Receipts from the work done in it from Dec. 1, 1839, to Dec. 1, 1839, \$54,000. Expenses \$85,000, leaving a nert surplus of \$19,000. In the Deaf and Damb Institution there are 90 popils, and it is in a most successful and flourishing condition. Ohio contains 1,500,000 inhabitunts—has one large and splendid city,—handreds of thriving towns,—five incorporated cities, and ten colleges. Fifty years ago, Ohio was a wilderness.

Florida, has advanced five thousand dollars in specie for the purchase of bloodhounds, for the presecutio of the war against the Indians, and that the Governe has sent Col. Fitzpatrick to Cuba to purchase them.

South Carolina Legislature. — In the lower house on the 5th instant. Mr. Bert, from the committee on federal relations, made a report on that part of the Governor's, message relating to the controversy be-tween the states of Georgia and Maine. It recom-mends the adoption of certain resolutions ordering the whole controversy to be laid before the National

Emigration.—A few days ago about one hundred and sixty colored persons, says the U. S. Gazette, left Philadelphia in the ship Archer, Captoin Manston, for Port Spain; in Trindad. They had been hired by on spain, in trimma. I may had ocen mired intent planter on that island to labor, and e gement was given them that they should have ges which would make their residence desire ourageme ble.-Luth. Obs

Long Messages.—Says the Wilmington (N. C.) Chronicle:—"The other day we looked into an edition of the messages and addresses of the Presidents of the United States, from 1786 down to 1839. The book cuntains 105 messages and innegaral addresses, embraced in 614 pages. Of these, as many pages are occupied with the 22 messages and addresses of Jackson and Van Buren, as with the righty similar documents of their predecessors."

Horrible.—The New Orleans Bulletin states on the authority of the Mississippi Southers Sun, that Cook and Carter who were confined in the jail of Scott county for murder, have heen taken by force from prison, by some of the citizens of that county, and hanged! They once made their escape from that jail and were reatken. They were brought to Rankin county (sengage), but were remanded for want of testimony. Senging that a criminal conviction could not be brought about, the people took the law into their own hands.—In a civilized community such proceedings are disgraceful, and a stain upon the claracter of the community where they are perpetrated.

Warning for Bous.—The Easex Register save

Warning for Boys.—The Essex Register says that a young lad by the name of Richard Cole, died lately, in Marbiehond, from injuries sustained in executing a dangerous fast very commonly practised among boys. He was angaged, on Thanksgiving efternoon in attempting to stand on his head, after the manner of circus performers, when he barst a blood vessel, in consequence of his exertion, which canced vessel, in consequence of his exertion, which caused his death on the following morning.

Pictims of Intemperance.—The superintendent of the Tennusses State Prison, reports to the Legislater that out of 154 convicts now in that establishment, sixly one attribute their crime directly to the use of ardent spirits; ixiy-six are habitual, and eighty-fue occasional drankards; leaving only six persons out the whole number "who abstain from the use of ardent spirits." What an awful commentary on the proposition to re-open the tippling shops.—Luth. Obs.

The Subscriber presents his thanks to those of his congrega-tion, when, by their mouthly contributions, have constituted and the subscript manual of the American Second of Commis-sioners for Ferrigon Missions. May the sum [fifty dellars] al-ready given, he only as the first fruits of an absolute yearly harvest, that shall be gentered into the garace of the Lord, from the people of his Charge. Staterwille, R. I., Dec. 9th, 1839.

The Subscriber would gratefully ucknowledge the receipt of Thirty Deliver, from the Tuesters and Scheiner of the Wrenthous States of the Constitute him a life member of the American Standay Schein States and scheiner of the American Standay Schein States a scales of their kind regards to him. Threath analony memperated on his part, yet none the less gratifying; and that the bicewing of Scheiner rest, not only upon the righest for which it was given, but shoot is denore, in the almost with of their five and Superintendent.

**Reportational States of the States of the States of their States of the S

MARRIAGES, Rov. Edward Liversons, Min herwertle, N. H. in Elizaboth intend, Esq. Benjamin Abr Reiden-Mr. Chandler Glima, dward Shew, in Mini Elizabe Sinkels, Jr. to Mine Sarah Ju-

of Bouton.

In Charlestown, Mr. Nawell Martin, Jr. of C. to Mrs. Mee
7. I. seeds, of Bouton.

In Shison, Mr. Gaorge Savery, to Miss Mary Ann Welman.

In Shison, Mr. Gaorge Savery, to Miss Mary Ann Welman.

In North Bringswater, Mr. George S. Willis, of Bouton, it

is provide Puchard, of N. S.

In Abington, Mr. Edward Shree, to Miss Shanoy J. Steellard, both of A.—Mr. Seelgamin Abiem, to Miss Nanny Mrat,

with of Florit Bringswater. oth of North Bridgewater.
In Manchaster, on the fifth inst., Mr. Thomas H. Kitfield, to liss Harries U. Raker, both of Manchaster, instead, Mr. Thomas WillisonStein, or Windstein) of Manchaster, to Miss Leus Ann Andrews, of Gloncuster.
In Erring, Dac. 12, by the Rev. A. Putton, Mr. Kingday V. Macomber, of New Salem, to Miss Martha S. Alexander, of Rev. of the Salem, to Miss Martha S. Alexander, of Miss Erring, I. Alexander, of Miss Erry Chency, both of Erving.

DEATHS.

In Manchester, on the was town th your of her age. In Shot burns, Dec. 7, very auddenly, Mrs. Catherine Twite in Shor hurna, Dec. 7, very audionly, Mrs. 4, 1, 70 years. In Medford, Mrs. Sybel Glesson, 70, Is Sandwich, Mr. Frances F. Jones, 54, In Néwhury, Capt. Juseph Gerrish, 64, In West Bridgewater, Dr. Daniel Ferkin In Shoath Hadley, Mrs. Martha Davis, 75,

in Smath Hadley, Mrs. Martha Davis, 75, formerly of Pornouth, N. H.

In Stateshury, Dr. Joseph Cobb, 70.

In New Salem, witow Jonana Eddy, 100 yrs. and 1 mo.

In New Haven, Mrs. Chios, wife of Dr. John Shinner, the was the daughter of the late lion. Reger Sherman.

In New York, Mrs. Catharine, widow of "Frace ligan reces, we.

In Philodelphia, 19th inst., Michol M. Lernet, Chip of the Western Slank, who shot Linself a week before, 55.

BIOGRAPHY

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Dec. 20.

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A TOUNG LADY, of this city, wishes to get a situation in an Academy, on Teacher of pinin and consumental near an Academy, on Teacher of pinin and consumental near an Academy, on Teacher of pinin and consumental near an Academy, on Teacher of pinin and consumental near an Academy, on Teacher of Penning, and into a family to de the sewing. Would have no no objection to go to any of the other states. Reat of references given, and required. Address B. E., Bosium Foot Office.

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ANINGS AND THE GREAT Y

Festern College Cay last commande to lot in States and territor into existence of the western college well entered to inquire, which western college well entered to the western college well entered to the college with the college, and the college with the colle

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sque before us, and ce regate number of stude a the preparatory depasos, that those last mig dawhere. For want as make the estimate; sy, that if the underge strough a four years divided, the number in very small—altogether sine of so many presidents. Suppose the num orage fifteen, annually, sunber of colleges, of which I at leastly-five, can there by they might not be as theen? I am aware sore travel, and I would say the suppose the sum aware sore travel, and I would say the suppose the sum aware sore travel, and I would say the suppose the suppose the number of colleges, of which I at leastly-five, can there is the suppose the suppose the number of colleges, of which I am aware sore travel, and I would say the suppose the suppo

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By Rav. Da

For the Se CHRIST'S MEMORIALS. By C. WANGOOTE.

Not 'mid the ration of the slder time,
Temple and tower with deathine beauty erow
Sepaichral marble, sculpture's pempe unblints,
Oh not 'mid such are thy memorizate found,
pitest of computators'; whose meak flotstops tred
arth's flowery value in peace—Then finn of Gud!

And not the austing strains in triumph reading.
The fields heavens where nations' fissis are up.
From hurp and jute and minerial-voices blending.
Earth's anthom-praises to the mighty dead;
th not to these the hallow'd power is given
to wake thy memory, Thou of earth and heaven. Yet hast thou records, wherevo'er the earth
Yelds the spring's garment round her gentle breas
At eve's soft hour when dews aid stars have birth, At midnight and at day-spring, bright and blest o thy memorials found, and soft and free ch voice of summer stirs a thought of thos.

"The lilies of the field"—so brightly springing In the green valleys when the storms are pease "Birds of the sir"—their jay ous courses winging. In the seft breeze, or on the resking blast Fearless and free. Oh! how thy gestle word fiath link'd thy memory with the flower and bird. And the lone mountains, wheresoe'er they rise In giant strength with forest garlands crowned Are thy memorials, since dark Syrina skies Thrill'd to thy voice, when night had hush'd all And far from Judah's matchless fane away on sought'st the mountain's solitude, to pray And the bright stars, in mournful beauty blending

And the bright ciars, in mournist beauty seeming.
Their light in heaven, when all rich sound hath field,
Night's glerious train !—whose loftiest star descending.
Left its high place to watch thy manger-bed,
These are thy records cince that hot light
Led to thy feet the Magian train aright. And the wild ocean, which, 'neath storm-

Its billowy waves to foam in scornful play, Bow'd its florce head, and, like an infant sleeping With all its glorious strength. The chainless as 'Mid storm or sunshine wakes a thought of thes. For thou hast link'd with every joyous thing Of the green world thy memory, 'till each a Of radiant summer and rejoicing spring, Been form of light amid earth's beauty found.

Joy, joy for this !#Bleaven's holy spells, that lay Round the young world's rejoicing vales of you And pass'd with Eden's angel-train away From stream and fount and flower, are East And man's sad home again, by Jesus trod,

MISSION SHIPS.

What on thy boundless path of foam, O everleating Sea ! Of all that half thee as their home, Hast thou most dear to me? The merchant ship, whose precious gum And jewelry and gold, re heaped, the price of princely suma, Deep in her teeming hold ?

barque that gally seeks the breeze On embassy of state, Round which the willing winds and seas Obsequiously do wait? Or the proud bulwark of the deeps, Whose warring thunders play: That, bristling for the combat, keeps

Stern watch on the highway ? Not these! not these! for still they bent Those of the worldly brow; And men, disturbed with fruitiess care, Press o'er thy billows now.

Not these, not these, O Deep ! for they Man's purposes perform; His lusts and passions to obey, They court thy howling storm. But who are these that as a clu And doves are hovering near, Bearing unto the lost and proud Their freight of glorious cheer?

None, bird-like, sit upon thy crest Through thy tall surging seas sion Ships! Ride on thy waves No tressures like to them; Ocean! in all thy secret caves, Thou hidest no such gets.

For hely footsteps trend that decl Of men who beer away Riches, that shall survive the wreck Of the last dooming day.

And journeys o'er thy mighty tide And journeys wer try mighty time
Embassage, vast and high,
Prom the world's Monarch, who has died,
To man, who may not die. [Tappen's Porms

Discussion.

TO REV. PARSONS COOKE,-NO. III. My Brother,—You aim to make a broad dis-tinction between what you call benevolent so-cieties and those that you think of a purely refermatory character. Under the former, for cieties and those that you think of a purely reformalory character. Under the former, for instance, you class the American Board of Foreign Missions, under the latter, the Anti-Slavery Association. The former you think has a warrant for its existence, the other you think has not. The general argument by which you aim to support the claims of the one, and to demolish those of the other, proceeds on the assumption that one has the sanction of the word of God or of the gospel, and the other has not. Now if this were a just view, I would, as an individual, abandon the anti-slavery enterprise to-day, for with me the authority of God, a thus saith the Lord, cuts short in righteousness all disputes. But it is not a just view, and it is not difficult to show you, or any other man of your discernment, you, or any other man of your discernment

i take this ground, that any "combination" in the whole aisterhood of societies, that is intended and visely adapted to mitigate suffering, diminish sin, and render a wicked world better, has a warrant, and a substantial and complete warrant in the word of God. suffering, diminish sin, and render a wicked world better, has a warrant, and a substantial and complete warrant in the word of God. By warrant, I do not mean that there are definite models of societies or definite delineations of such models on the holy page; far from it; but I mean that the broad principles of God's word, present a noble charter for organized as well as individual effort in doing good. The Bible is imanifestly a treasury, a storehouse of principles, adapted to sweep the nations and to last till time shall be no more. These principles are given to us as moral beings, and God has fastened upon us the responsibility of making a wise adaptation of them to the numerous exigences or circumstances of life. God, it seems to me, gives us the principles, and leaves us to make a development of those principles in such forms of our suffering race. Peculiar forms of organization in behalf of Forbign Missions, because it has any exact similitude to a given seeds in the word of God, for I am ignorant of any such exact model, but I love it, because it moves in harmony with the genius of the gospel, and with the commands of God our Saviour. Hence, I do not to be a given seeds in the word of God, for I am ignorant of any such exact model, but I love it, because it moves in harmony with the genius of the gospel, and with the commands of God our Saviour. Hence, I do not love the annulation because it is a copy of any inspired model; I am ignorant of any such; but I I love it because it is complete to savy out the benevolest principles inculented by leatsh, and Paul and Jesus Christ, in giving liberty to the captive. These, and indeed all the well meaning acceptance is in complete to savy out the benevolest principles inculented by leatsh, and Paul and Jesus Christ, in giving liberty to the captive.

models; I know not that one of them exists in the way of express inculcation. And yet each and perhaps off of them can say in a delightful sone to the Hook of hooks, thou art my father. Now, in your attempt to support one class of societies at the express of mother by an appeal to the Bible, you have fallen into a common, I will not say a vulgar mistake. You have simed to make the Bible mean too much; or you find types where there are no types; models of modern societies where no such models exist. You have done a little as the good Baptist does, who contends that there is no baptism but that of immersion, and finds Jordan and nothing but Jordan in nearly every river and rivulet that runs at his feet. You have done a little as the high churchman does, who tells us there is no other church on earth that rests on a scriptural bottom, but that of the establishment. Now, I had thought that sound expositors had taught us a better lesson; had taught us that the word of God is not bound, and that the substance is more than the shadow, and that the substance is more than the shadow, and that the peculiar form of baptism and church polity is a matter of pure deduction, to be controlled by the dictates of common sense and by local circumstances.

You proceed to give us a Bible example of the right kind of societies; the societies the societies that have a warront for their existence in your estimation; it is the case of money being collected in a few churches, and providentially sent by the hands of Paul, to the suffering Christians at Jerusalem. Now this transaction, however kind and praiseworthy, it seems to me was not intended as a model for the organization of modern societies. The parallel, of a wise inspection, will not hold in one parathelian to the companion towards our fellow Christian when under temporary sufferings; but in what hense it is a model for the organization of a Board of Commissioners to send the gospel to distant healthen, I cannot see. The one is not a type of the other, as you seem to imagine. I was a political matter, and she could not burn her dingers with politics. Slavery has been increasing from generation to generation, in the very become of the church, under her care eye, and whe has booked enimly on. She has had about two hundred years, in which to repent and commence action, but to this hour, in her collective capacity, she is saying, a little more sleep and a little more alweber. Tell me, my brother, what bolt has the severed? What yoke has she unde light? What stone has she moved an inch in this prison-house of bondage and blood? It is as plain as day, that the church as a church, will not act, and God and all nature bid us act.

And let me assure you, that in this labor of INDIVIDUAL action recorded in the word of God. The names of Moses and Aaron have a goodly sound; they are music to our ears.

of INDIVIDUAL action recorded in the word of God. The names of Moses and Aaron have a goodly sound; they are music to our ears. They are both honorable men. What did they do? They were the distinguished agents in releasing their oppressed brethren from hondage, though their efforts were made in the face, and eyes, and teeth, of a corrupt church establishment. The Samaritan did rather a good thing with his oil and wine and silver, in befriending the waylayed bleeding Jew. And the Jew was commanded to go and do likewise, and that too in opposition to the prevailing antipathies of the whole Jewish establishment. Martin Luther did not stick by the church forever. The stern reformer seized his iron trumpet, blew the blasts of reform over that valley of Jehoshaphat long and loud, till he was out of breath—till he saw that those dry bones would not move; then he bethought himself "that he would battle sig on his own hooks," aside from the church establishment. Abolitionists, in their humble way, sre aiming to do the same. Don't blame us, brother.

I am yours truly, George Trass.

Biography.

For the Boston Recorder

DEA. STEPHEN WARDWELL.

DEA. STEPHEN WARDWELL.

Died in the city of Providence, R. I. on Tuesday, Dec. 3d, 1839, DEA. STEPHEN WARDWELL, in the 87th year of his age.

Dea. Wardwell's age and standing in the church, may render it proper to give an extended notice of his character and life. He was a very extraordinary man. There have been but few such in any church. Even down to old age, the frost of winter did not chill the fervor of his soul. He was a direct descendant of the early settlers at Plymouth. He indicated the fernous the real and the piety of lant of the early settlers at Plymouth. He in herited the firmness, the zeal and the piety o the Puritans. He was born in Bristol, R. I Nov. 5, 1754. He came to Providence whet

The one is not a type of the other, as you seem to imagine. I was about to say, the one is no more a type of the other, than the stoning of Stephen was a type of the murder of Lovejoy; or than the convention of nations on the day of Pontecost, was a type of a convention of molern abolitionists. Principles constituting a warrant for organized effort, are plenty enough in the Bible, but exact plans for organizations, whether to suit your wishes or mine, are scarce. You can no more find them there, than Whitefield in his eloquent interview with father Abraham, could find Presbyterians, Baptists and Quakers in the kingdom of heaves. And if some malignant spirit should rise today, and dash in pieces all our voluntary associations as a potter's vessel, his sin would be small, so far as breaking up exact Bible forms and molels be concerned; but this sin would be unpardonable, in the way of making war on the righteous and benevolent principles, that these organizations recognize and inenteate.

Now, what I mean by the foregoing is this, that whereas there is no warrant in the world of God for any particular corganizations among

Now, what I mean by the foregoing is this, that whereas there is no warrant in the word of God for any particular organizations among us, any one society whose sim and adaptation are good, can claim the sanctions of God and gospel order for its existence as well as another. And it is perfectly unfair, to reason as though one had, a thus saith the Lord to sustain it, at the expense of another. The truth and the whole truth, I conceive, may be presented in a single sentence. These socie-

presented in a single sentence. These socie-ties find their warrant in the general principles of the gospel of Christ, and they come into ox-istence in view of the stern necessities of the

church action in the present relapsed state of the church, is not in every case the best action. I had rather encounter many sins, that could be named in the community, single handed, then to undertake to move the church establishment

to undertake to move the church establishment to do it. Besides, I am yet to learn that the church as such, has the exclusive privilege of doing all the good that is to be done on this wicked globe, as your reasoning would rather imply. Evils may exist of so mixed a charac-ter, as to bid defiance to church action from

ter, as to bid definee to church action from age to age. And the solemn question may arise, whether to let those evils exist, causing the ruin of millions in body and soul, or to meet and exterminate them by an association

the Puritans. He was born in Bristol, R. I. Nov. 5, 1754. He came to Providence when he was about seventeen years of age. He was an apprentice at that time, to one who was a house carpenter, but he subsequently established himself in the business of a baker in 1776, which he pursued until within a few months of his death. He was for some time employed in his calling, in supplying that part of the army of the revolution which lay at Bristol. He united with the Evangelical Congregational Church under the pastoral care of the Rev. Joseph Snow, May 7, 1775, being the month after the battle of Lexington. He was then in his 21st year. So that he was a member of a church more than 64 years. His exercises of mind were peculiar, in some respects not unlike Bunyan's. His convictions were deep and long. A man's religion is worth what it costs him. Where there is little conviction, there is usually little evidence and little stability. He was truly slain by the law, and made alive unto God. His views of Christ were glorious and transforming. Never could he speak of the love of Jesus without tears. He never felt that he could love the Saviour enough. We say, then, that voluntary associations to improve the condition of mankind, may owe their origin to stern necessity. Certain extravagances and immoralities, certain timewers customs and sins may exist, both in and out of the pale of a church establishment, which may deserve and demand the combined action of all well disposed persons, in order to exterminate them. A church establishment may have rendered itself too cumbersome or too deficient to meet the evil in point, and a sling and a smooth stone out of the brook, may do the work as much to the approbation of God, as could the unwieldy armor of Goliath. The church, as you maintain, is bound to make war on all sin; but the church has not; and you assign us the most gigantic task ever assigned, in telling us to force her to do it. Strictly, church action in the present relapsed state of

he speak of the love of Jesus without tears. He never felt that he could love the Saviour enough.

Some years after he made a profession, he became, like too many, worldly-minded. He did not appear to live in the enjoyment of religion. On one occasion he attended a meeting in a school house in the north part of the town, remote from his dwelling, at which Rev. Mr. Wilson, his pastor, preached from these words, Be not deceived, God is not mocked; whatsoever a man soueth, that shall he also reap. Then he was powerfully wrought upon. His exercises were like a new conversion. From that time he seemed never to have lost his spirituality. The fire always kept burning upon the alter. He was ever ready to speak for Christ. He was the life of the Conference meetings, which for more than half a century were held on Sabbath evenings. Young persons would come from all parts of the town to hear Dea. Wardwell speak, and sing. His buldness and zeal, his quaint expressions and close appeals, never failed to produce an effect. There was probably not a person in the city who had not heard of him, and who did not believe in his piety. He stood like a pillar, and shone like a fixed star. believe in his piety. He a

and shone like a fixed star.

He was much engaged in promoting revivals of religion. He often visited other places where God was pouring his Spirit upon the churches. His house was a house of prayer,

arise, whether to let those evils exist, causing the ruin of millions in body and soul, or to meet and exterminate them by an association of good men, not acting in a strictly churches, and the control of good men, not acting in a strictly churches, and the control of good men, not acting in a strictly churches, and perhaps above any other private dwelling in the city of the birth-place of souls. Of many in the church believe, as well as in heaven has arisen, it has arisen in connection with the evil of sleevery in our lond. This is a clear hitherto dafied all general action; in the same had at it, it has sported with its pointless spear, and we think it time, and high time, that some efficient, direct and well combined effort be made, to fasten a book in the nostrile of this monster.

Here, then, my brother, is our "userzant" for action, and if you will give me time and sear room, before I close these communications, I will show you or any other sensible man, that our warrant is good, good as reason and ispairation can make it; that it is a noise war and, perfectly in keeping with the dictates of Good our Caviour.

Good our Caviour.

Termark farst, that we arrea combined war on always, because the church will not. By church, I mean the major portion of that great body bearing the Christian name, throughout our land. It is a theme of gratitude to God, that a few ministers and a few churches are with us, fully with us, in this workers on injustive, But not so with the main body. The main body, we think, testily or avowedly uphold slavery. Yes, we think that the church which Christ bought with his own hidod, haptites slavering the church for eighteen centuries, had heaver which christ bought with his own hidod, haptites slavery, and fellowships the monster at the communion table. We think that sha is the apologist for always, renders it respectable, and the professed Christian every bedien and any of the control of the contr

ed to custience in godlinese. He reached a high spiritual stature: His natio will live till the last of the pres-ent generation illes, and will be associated with

Als name will live till the leat of the present generation dies, and will be associated with all that is great in goodness. The foul breath of calumny never ventured to touch it while he lived; it is now placed "under the seal and anteguard of death and immortality." The rightenus shall be in everlasting remembrance. Providence, Dec. 8th, 1839.

Misceliany.

It would appear by the following extract of an ar ticle in the United States Gozette, that the contion of the blacks in the British West ladies, ha not been misrepresented by Mr. Saoble, and other gentlemen, who have examined into the state of af-fairs in that quarter, but that their feelings and wishes have not led them astray from the truth:—

wishes have not led them astray from the truth:

CORDITION OF THE BLACKS IN BARRADOES —A few dayssince we were in the company of a gentleman from the Island of Barbadoes, and as we have frequent occasion in noticing arrivals from the British West Indies to mention the new state of things with reference to labor, we took occasion to question the gentleman as closely upon that subject as we could, with propriety, for when one is determined to set up for an inquisitor, mere propriety seems to have a small share in the regulation of questions. The gentleman was a native of the Island and had continued to reside there from his birth, with those occasional absences, which gentlemen of fortune allow themselves and can afford. He had been a slaveholder, and had in obedience to the law, allowed his slaves to pass through the stage of apprenticeship to freedom. He therefore could judge of the feelings of the master, as well as the condition of the heretofore slaves.

He would not on any account have the state slavery renewed, nor does be believe there is a re-spectable man on the island that would wish it.

Formerly little or no regard was paid to the mar-riage ceremony; now the blacks are married at church and their offspring baptised thore, as regularly as are

The blacks are industrious, not only in the dis-charge of their duty as day-laborers, but their little garden lots are cultivated, and present a beautiful

appearance.
The population of the island is about 120,000, of which 40,000 are whites, and 80,000 blacks—a very

The population of the island is about 120,000, of which 40,000 are whites, and 80,000 blacks—a very few are mulatioes.

In case of disagreement between the blacks and the whites, recourse is had to the magistrates, and if his decision is not satisfactory an appeal is taken to a court composed of three gentlemen, who have direct interest in the irland.

Each family of blacks is provided with a neat frame house, and about one quarter of an acre of ground, and daily wages about 25 cents. So satisfied are the blacks with their condition, that when labor was in great demand at Guisna, and agents were sent to Barbadoes to hire the blacks, they generally refused to go at an advanced price.

The children do not now labor, but regularly attend schools, and religious instruction is given by clergymen, of the Established and Methodist churches. There are Catholic churches, but none of the colored inhabitants are of that faith.

es. There are Catholic churches, but none of the colored inhabitants are of that faith.

BT. Louis, Nov. 25.—Preadful Steamboat Accident.—Yesterday the Steamboat St. Louis towed into port the Wilmington, more dreadfully shattered and wrecked than we have ever seen any vessel. The circumstances of this melancholy event, we learn from the officers of the beat, were about these.

The Wilmington left New Orleans, for this port, on the 11th inst. and on the morning of the 18th a little before day-light, stopped to wood near the mouth of the Arkansas river. She left the wood yard a little nier day, and after between four and five miles, being a few miles above Napoleon, the middle boiler bursted, tearing off nearly two rings in the centre off the boiler.—The explication threw the other two boilers of into the river, with their chimney, &c. and carried the centre boiler buckwards along the starboard side of the engine nearly the length of the boiler, tearing all the stancheons and other works, diving the fire-bed and deck under the boilers down into the hold. Fragments of the furnaces were only prevented from going through, by legalesia of sugar lying under it. The piece of iron detached from the exploding boiler, being about three feet wide and reaching quite round the boiler, was directly through the social hall, tearing away every thing in its course and exitting off the pilot house, in which the pilot word, felling through the social hall, tearing away every thing in its course and exitting off the pilot house, in which the pilot word, felling through the social hall, tearing away every thing in its course and actiting off the pilot house, in which the pilot will be appered to the social hall, tearing away every thing in its course and exitting off the pilot house, in which the pilot when the social hall, tearing away every thing in its course and exitting off the pilot house, in which the pilot yards. Birch will have per of the explosion, that the principal eleck, Mr. Birkinbine, who was in his berth in the offic

chest, fell near the capsters, having been carried a dis-tance of slimout 46 feet.

By the explosion, several were thrown overboard.—
The captain instantly manned and sent the yawl out, and succeeded in picking up several of them. Those of the passengers who were injured, were around the store in the secial hall and suffered most from the falling in of the floor and the stove. One had his leg broken in this

Immediately after the accident the boat took fire, but was soon extinguished without serious injury. Fortunately she was in such a situation, that by the aid of the current they were enabled to run her ashore and all the services, could be, was rendered.—Republican.

SERIOUS ACCIDEST .- An accident occurred in this SERIOUS ACCIDENT.—An socident occurred in this vicinity on Thursday afternoon of last week, which should serve as a warning to boys to be cautious in the use of fire arms. Several lads belonging to this town were out gunning, and the gun of one of them having been improperly loaded, on being discharged split, and frightfully wounded the person who held it. He held the gun before him, and the front part of his clothes were burned and torn into shreds. Some of the fragments of the gun struck him in the face, severely wounding it, and fracturing the iavface, severely wounding it, and fracturing the jaw-bone. He was injured in other parts of the body, and for some time his recovery was considered doubtful, but we believe he is now thought to be out of danger—[Pawithet Chronicles of danger.-[Pawtucket Chronicle.

Fire is Saco.—We learn from the Portland Courier, that a destructive fire occurred at Saco, on Thursday evening. The valuable Machine shop connected with the factories, with a grist mill, a house and barn were totally consumed. The Machine shop contained much valuable machinery and many tools, most of which were destroyed. The loss is estimated at \$30,000. It is not known how the fire originated

Mount Helyoke Female Seminary,

AT SOUTH HADLEY, MASS.

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